A

Short and Easie Method WITH THE DEISTS.

WHEREIN,

The *Certainty* of the *Christian* Religion is Demonstrated by *Infallible* Proof: from *Four* RULES, which are *Incompatible* to any *Imposture* that ever yet has been, or that can *Possibly* be.

In a Letter to a Friend.

The Second Edition.

To which is Added, a *Second Part*

TO THE

JEWS.

Shewing, That these *Four* RULES do Oblidge them as much, or more than the DEISTS to the Acknowlegement of *Christ*.

With an Answer *to the Most* Material *of their* Objections, *and* Prejudices *against* Christianity.

Great Peace *have they, who* Love *Thy* Law: *And they shall have no* Stumbling-Block. *Psal.* Cxix. 165.

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Alfred Bull June 15, 1915 2/-

THE PREFACE.

I. *Concerning the* First Part *against the* Deists.

I. *Have been Desir'd to say something more concerning* Apollonius Tyanæus *hereafter mention'd* p. 45. *Tho' it lies upon the* Deists *to Produce him, if they Dare* Pitch *upon him as an Instance, to which they are fairly Invited: But herein only shew their* Modesty! *They are* Bashful *in the Face of an* Argument: *But where a* Jest, *a* Grin, *or a* Laugh *will carry it off, they are* Un-merciful, *and* Triumph *Clamorously. They have brought upon the Stage no* Competitor *to our Blessed* Saviour, *Equal to their* Apollonius. *Therefore I Nam'd*

him; and Provok'd them (but I cannot) to bring it to a Tryal. For the ſake therefore of ſome Readers, who may not know the ſtory, I will here give this ſhort Account of him.

Firſt then, let it be obſerv'd, that what Account we have of Apollonius Tyanæus, *is from* Philoſtratus, *who Liv'd an* Hundred *years after the time in which this* Apollonius *is ſaid to have Flouriſh'd.*

Whence had Philoſtratus *this? He ſays, from the Book of one* Damis, *who had been a Companion of* Apollonius's. *How came* Philoſtratus *by this Book? He ſays, that an* Acquaintance of *Damis*'s, brought the Empreſs *Julia* to the knowlege of his Commentaries, which till then had not been Publiſh'd. (*I give it you in the words of Mr.* Blount's *Tranſlation*) *And that the* Empreſs *commanded* Philoſtraphus *to* Tranſcribe thoſe Com-

Commentaries, and beſtow ſome Pains on the Relations contain'd in them. *What* Pains *was this? only to* Tranſcribe? *No. That was ſmall* Pains, *and not fit to be Impos'd upon ſo great an* Orator *as* Philoſtratus, *it was the office of a* Clark. *But it ſeems this Book of* Damis's *was ſo* Poorly *wrote, as not fit to be Expos'd to view, at leaſt of the* Empreſs, *who, as* Philoſtratus *tells us,* was much addicted to the ſtudy of Rhetorick: For (*ſays he*) Damis had given a Plain but Unelegant Deſcription of them. *i. e. of the Acts of* Apollonius. *Therefore the* Pains *that* Philoſtraphus *took, he tells us, was upon the* Relations *of* Apollonius *that were in the* Commentaries *of* Damis: *And to fit them for the Ear of an* Empreſs, *who Lov'd* Rhetorick, *alias*, Romancing *and* Fine Stories. *So that we are not ſure we have one word of the*

Commentaries *of* Damis : *But this we are ſure of, That we have them only as they were* New-Dreſt, *and* Vaumpt *by an* Orator, *to Pleaſe the* Fancy *of a* Rhetorical Lady.

But, which is more, Philoſtratus *do's not Pretend, that he Confin'd himſelf to the* Commentaries *of* Damis. *For he tells us* (ibid. *l.* 1. *c.* 3.) *That in* Compoſing theſe Books *of his, he had* Gather'd together the Diſpers'd Relations of *Apollonius* into one Volumn. *And names another Author, one* Mœragenes, *who had Wrote* Four Books *concerning* Apollonius. *But he ſays, that ther is* no Credit to be given to them. *Why? Becauſe* (*ſays he*) Mœragenes, *in his Books,* ſeemeth to be altogether Ignorant of his (*Apollonius*'s) Actions. *It ſeems they were not ſo* Romantick, *as the* Commentaries *of* Damis,

and

and ſo leſs fit for an Entertainment *to the* Empreſs. *But they do not ſeem to be the leſs* True *for that. And* Philoſtratus *gives no other Reaſon againſt them. i. e. They were not for his Purpoſe, which was, to Compoſe ſomething* New *and* Surprizing, *to Gratifie the* Empreſs.

Let me obſerve here, That this was an Age, wherein the Meleſiaca, *or* Feign'd Romantick *ſtories were much in vogue: Such as* Heliodorus *his* Ethiopicks. *The* Amours *of* Clitophon *and* Leucippe, *&c. And it is very Probable, that* Philoſtratus *living, as he tells, at* Court, *wou'd Endeavour not to be out of the* Faſhion.

And indeed, if he had been to Compoſe a Romance, *to have Appear'd like any thing of* Truth, *he cou'd not have Introduc'd it upon leſs* Authority, *and more* Precarious *a* Foundation, *than*

this which he has given for his Hero, Apollonius.

So extremely Slight, *that ſome very* Learned *Men have, not without Reaſon, Doubted whether ever ther was ſuch a Man as this* Apollonius.

It is true that Origen (*Contr.* Cels.) *do's mention him. But ſo he did likewiſe the* Recognitions *of St.* Clement. (*Tom.* 3. Comment. *in* Genes. *in* Philocal. *c.* 23.) *which now are taken for Granted to have been wrote only in his Name. And it is no ſtrange thing, that ſome Wiſe and Learned Men may be Impos'd upon in matters of this Nature.*

But neither Wiſe *nor* Fooliſh, *that have* Eyes *in their* Head, *can be Impos'd upon in the* Four Marks *hereafter given* p. 7 *whereby to Aſcertain the* Truth *of any* Matter *of* Fact. *And the* Deiſts *not Daring to bring*

bring the Matters *of* Fact *of* Apollonious *to the* Teſt *of theſe* Rules: *All that they can Poſſibly Inferr from their* Legends, *is, That* Perhaps *they may be* True. *Whereas, they muſt Acknowledge, unleſs they will deny the* Certainty *of all their* Senſes, *That the* Matters *of* Fact *of* Moſes, *and of* Chriſt *are* Certainly, Un-dubitably, *and* Infallibly *True.*

And ther is almoſt the ſame Certainty, *That thoſe of* Apollonius *muſt be* Falſe. *Becauſe, as Men cannot be Impos'd upon in ſuch* Notorious Matters *of* Fact: *It is next to the Same* Impoſſibility, *That they ſhou'd* Forget *them; at leaſt, ſo* Soon *as were theſe which are told of* Apollonius. *For Example, His freeing the* City *of* Epheſus *from the* Plague. *His* Vaniſhing *out of the Preſence of* Domition, *and his* Court, *when*

He was Arraign'd *before him. And His familiar Convers with many other* Kings, *and* Wonders *done before them; And the Mighty* Esteemation, *Even to* Adoraration, *which He is thereby said to have Obtain'd all over the World.*

Now is it Possible, *That all this cou'd be so Totally* Forgot, *as that no* Mention *at all shou'd be made of it for* 100 Years after *these things were said to be Done? Insomuch that* Philostratus *Complains, in the Introduction to his* Legend (l. 1. c. 1.) *That whereas* Pythagoras, *and other Ancient* Philosophers, *who had Liv'd Many Ages before, were still Remember'd with Great Veneration, yet that* Apollonius, *who, as he says,* Came nearer to Divine Wisdom than *Pythagoras* himself, is not yet known among Men —— tho'

He

he Liv'd neither very Long ago, nor yet very Lately.

Was it Possible, *That the* Death *of so* Famous *a* Person *shou'd not have been Greatly* Notic'd? *And his* Sepulcher *Honour'd and Visited? Yet* Philostratus *tells, That ther was No Certainty of the* Place *where He* Dyed: *That Some said it was at* Ephesus; *Some, at* Rhodes; *and Some, at* Crete. *And that His* Sepulcher *cou'd no where be found. To help this, Some bestow'd an* Apotheosis *upon Him. And wou'd have it, That He was taken up into* Heaven. *But did any body see it? No. That is not so much as* Alledg'd. *Nor cou'd* Philostratus *believe it, who said, that he had* Travel'd *far and near to find out His* Sepulcher, *but cou'd not Hear of it.*

And if He was so Universally Famous *as* Philostratus *has Represented Him, cou'd* Mœragenes

nes *have wrote His* Life; *And be* Altogether Ignorant of his Actions, *as* Philoſtratus *has Accuſed him*? Mœragenes *wrote before* Philoſtratus; *And therefore had better Reaſon to know. And if* Philoſtratus *had Tranſmitted to us the* Commentaries *of* Mœragenes, *as well as what Helps he took out of thoſe of* Damis, *or Father'd upon him*; *we ſhou'd no Doubt, have had a more* Moderate Account *of* Apollonious; *ſince* Philoſtratus *do's Confeſs, That for that Only Reaſon he had Rejected the Books of* Mœragenes. *And if they were in being when he Wrote, he was under a Neceſſity of ſaying ſomething againſt them (tho' what he has ſaid Confirms them the more) becauſe they gave the* Lie *ſo Notoriouſly to his New* Romance *of* Apollonious.

But

But now, to sum up all, let us suppose to the utmost, that all this said Romance *were* True, *what wou'd this Amount to? Only that* Apollonius *did such things. What then? What if he were so* Vertuous *a* Person, *as that* God *shou'd have given him the Power to Work several* Miracles? *This wou'd no ways hurt the Argument that is here brought against the* Deists: *Because* Apollonius *set up no New* Religion, *nor did he Pretend that he was sent with any* Revelation *from* Heaven, *to Introduce any New sort of the* Worship *of* God. *So that it is of no Consequence to the World, whether these were* True *or* Pretended Miracles: *Whether* Apollonius *was an* Honest Man, *or a* Magician: *Or, whether ther Ever was such a Man or not. For he left no* Law *or* Gospel *behind him, to be Receiv'd upon the*

the Credit of thoſe Miracles *which he is ſaid to have Wrought. And therefore, if he did Work ſuch, it is no Prejudice to the Truth, either of the* Law *or the* Goſpel. *So that this whole* Parallel *betwixt* Apollonius *and* Chriſt, *is altogether* Impertinent; *and ſhews at once the* Impotence *as well as* Malice *of thoſe who Propoſe it.*

2. *This brings me from* Apollonious, *to his New* Editor *amongſt us*, Charles Blount. *For I find my ſelf oblig'd to Account for what I have ſaid of him* p. 45. *I have been told* (*ſince the* Firſt Edition *of this Part againſt the* Deiſts) *That it has Diſoblig'd ſome* Friends (*far from my Intention*) *who for* Relation *or* Acquaintance *had a Regard to the* Perſon *of Mr.* Blount, *tho' not to his* Principles; *and think that I have us'd him too* Courſly, *he being a* Gentleman.

But

But when it is Conſider'd, how he has Treated our Bleſſed Lord *and* Saviour, *like the* Soldiers *who* Bow'd *the* Knee *to Him, and* Spit *in His* Face; *Who cry'd* Hail, King of the Jews! *to* Mock *Him the more* Outragiouſly. *That not only in his* Comments *upon this* Hiſtory *of* Apollonius, *but in his* Great Diana, *his* Oracles of Reaſon, *and in all his* Works, *he ſet himſelf, with his whole Might, to* Oppoſe *and* Ridicule *the* Birth, Paſſion, Reſurrection, Aſcenſion, *and all that is ſaid of our* Chriſt *and* God *in the Holy* Goſpel, *and all* Reveal'd Religion; *of which I cou'd give Inſtances out of Number, but they are not fit to be heard by* Chriſtian *Ears*; *and it wou'd Gratify the* Deiſts *but to have them Nam'd:*

Again Conſidering, that his Blaſphemous Works *(many of which*

which were well nigh Lost) *are of Late, carefully* Collected, *and* Re-Printed (*to the Scandal of a* Christian *Country*) *and* Dispers'd, *to* Poison *the* Nation, *I say, all this being Duly Consider'd, I have no* Apology *to make, for calling this man* Execrable: *Nor can I* Retract *or* Compound *it. Seeing it is come to this, that either his* Memory (*who set himself at the Head of the* Deists, *and after whom they now* Copy) *or else the* Memory *of Our* Lord Jesus Christ, *must Remain for Ever* Accursed!

Nor wou'd I give better Quarter to the Greatest King *upon Earth, who shou'd do the* Same: *But, after the Example of our H.* Apostle, *I wou'd say, I Do say, Let* Him, *or an* Angel *from* Heaven, *who Durst thus* Presume, *be* Accursed.

If Mr Blount *had Medl'd only with the* Argument, *And* Oppos'd

pos'd *what he cou'd, in that* Method; *I wou'd have thought him Worthy of* Civil *Treatment*; *as I will any other of the* Deists, *who ſhall* Anſwer *the* Reaſons *I have here ſet down. And if he can* Overthrow *them*; *And give me* Better *on his Side*; *I Confeſs I ſhall then be Tempted to Turn* Infidel *with him. And to this, I* Invite *them, I* Provoke *them. But if they will not (as ther is little Appearance that they will) then, Let them never more value* Themſelves *as Men of* Senſe, *at Leaſt, Let None Others do ſo, while they Refuſe to be Determin'd by* Reaſon.

But if inſtead of Reaſon, *they have Recourſe, like Mr.* Blount, *to their Old* Topick *of* Buffoonry, *and ſhew their* Parts *in* witty Satyr *and* Scorn, *and* Laugh *out*—Prieſt-Craft—*for an Hour together*; *Let them Enjoy the* Fruit *of their* Labours, *and what they*

they Justly Deserve, to be the Admiration *of* Fools, *and* Contempt *of all* Wise *and* Good *Men. And so I Leave them.*

II. *Concerning the* Second Part, *to the* Jews.

I. I *Endeavour'd, when I set my thoughts upon this Subject, to find out the most* Modern *Objections of the* Jews. *Because my business is with those of the present Age. I Procur'd what I cou'd of what they have, of late, Publish'd in their Defence in* Holland, *and* Germany. *What* Grotius *has wrote concerning them in his* De verit. Rel. Christian. *is well known, being* Re-Printed *at* Oxford, *and* Translated *into* English. *But the* Arguments *of the* Jews *are rather there* Suppos'd, *than told us in their own words. In the*

Year

Year 1644. Hackſpan *Publiſh'd* R. Lipmann's *Book* Nizachon, *and do's Reaſon with them upon their* Principles. *Afterwards, in the* Year 1655. Hoornbeek *wrote againſt them. But the lateſt I find is* Limborch. *An.* 1687. *his* Amica Collat. cum Erudit. Judæo. *wherein the* Jews Defence, Arguments, *and* Objections *are ſet down at Large, in the* Jews *own words. Therefore I have made moſt uſe of this Book; and have taken thence the Preſent* Principles *of the* Jews, *out of the* Writing *of that* Learned Jew *which is there Inſerted* Verbatim. *And indeed he makes the Beſt* Defence *for them that, I think, their cauſe will Bear; And ſhews himſelf a Man of* Letters, *and of Great Natural* Wit *and* Sagacity. *Therefore I conclude, that we have here the* Jugulum Cauſæ, *the* Heart *of the* Cauſe: *And,*

if

if ſufficiently Anſwer'd, the Likelieſt method, to bring matters to an Iſſue.

2. *I have here forborn to enter upon the* Objections *of the* Jews *concerning the* Genealogies, *and* Chronological *Nicities which they Raiſe againſt ſeveral Paſſages of the* New Teſtament: *Becauſe that is done lately by a Better hand. And becauſe ther are more* Objections *of this ſort, which are brought by the* Deiſts, *againſt the* Old Teſtament, *than the* New: *And therefore the* Jews *are Equally Concern'd herein with us, againſt the* Deiſts; *and cannot make ſo many* Objections *againſt us, upon this* Head, *as are made againſt Themſelves.*

But chiefly, becauſe, Objections *are no* Anſwers; *And, as hereafter ſhewn, ther is no* Truth, *even the* Exiſtence *of a* God, *againſt which* Objections

ions *and* Difficulties *may not be ſtarted. And herein the* Deiſts *are Concern'd, againſt the* Atheiſts (*if they be not the ſame*) *as well as* Jew, *or* Chriſtian. *It is* Eaſier *to* Object, *than to* Anſwer. *But if the* Proof *be* Clear *for the* Truth *of any thing, we muſt ſubmit to it, tho' we were not Able to* Solve *every* Difficulty. *And the* Chaſing *of* Difficulties, Diverts *the* Queſtion, *and often* Loſes *it. And they are many times brought for that Purpoſe. Beſides making Books ſo* Long *and* Tedious, *that Few have the* Leaſure *or* Attention *to go through with them.*

Therefore I have choſen, for once, to put the Deiſts *upon the* Defenſive. *Aud if they cannot* Anſwer, *they muſt* Surrender. *For it is not a* Nicety, *or* Objection *that I Inſiſt upon; But the* Merits *of the* Cauſe, *to which*

which every one is Oblig'd *to* Anſwer.

And, as to this, I have given them full Liberty, *and* Invited *them to make all the* Objections *that they can. And I have made the* Strongeſt *for them, that I cou'd Think of. Let them make* Stronger.

I have had greater Conſideration for the Jews (*becauſe they Deſerve it more*) *And enter'd more at Large upon their* Objections *and* Prejudices, *which has ſwell'd the* Second Part, *ſo much beyond the* Firſt.

3. *Let me here take notice of the* Uncertainty *of the* Genealogies *now kept of* Jewiſh *Families. They have* Intermarry'd *with their* Proſelites *of all* Nations, *and ſometimes with Others. Inſomuch that they cannot be ſure of one* Jew *now in the World, who is of the* Pure *and* Un-mix'd Blood *of the*

the Jews. *Nay more, whether moſt of them, be not ſprung from* Proſelytes *of the* Heathens, Mahometans, *and* Apoſtat-Chriſtians. *Therefore they can never know whether any* Meſſiah, *who ſhall Hereafter ſet up, be of the* Tribe *of* Judah, *or* Family *of* David, *according to the* Propheſies *of the* Meſſiah. *For they have no* Certainty *of either* Tribe *or* Family *now amongſt them.*

III. *As to the* Gentiles, *and* Reveal'd *Religion.*

1. *What is ſaid of the* Sibyls *p.* 121, 122. *I wou'd have ſo underſtood, as that I do not put the ſtreſs whether thoſe Books of the* Sibyls *that we have now, have Receiv'd no* Additions, *or* Interpolations *from what they were in the* Second Century, *when Quoted by the* Fathers: *But that, as they were then, and before* Chriſt *came, they had moſt*

Fla-

the Heathen. *This is brought to ſhew the* Expectation *that the* Gentiles *had of a* Meſſiah *to Come.*

But here I wou'd, from this Reaſoning of Plato's, *Inferr the* Neceſſity *of* Reveal'd *Religion, againſt the* Deiſts. *Here they ſee that the* Wiſeſt *of the* Philoſophers *did own, that they were wholly at a* Loſs, *and* Uncertainty *without it.*

And withall, it ſhews, that the Wiſeſt *of the* Heathen *did not* Believe *the Pretended* Revelations *of their* Gods. *And therefore, ther can lie no Compariſon betwixt* Theſe, *and the* Faith, *which is moſt* Surely *Believed by the* Chriſtians. *Upon what* Grounds, *is ſhewn Hereafter. And that they are* Infallible.

A

Short and Eaſie Method

WITH THE

DEISTS.

SIR,

I. IN Anſwer to Yours of the Third Inſtant, I much condole with you your Unhappy Circumſtances of being placed amongſt ſuch Company, where, as you ſay, you continually hear the Sacred *Scriptures*, and the Hiſtories therein contain'd, particularly of *Moſes* and of *Chriſt*, and all *Reveal'd* Religion turn'd into Ridicule by Men who ſet up for *Senſe* and *Reaſon*. And

they ſay, That ther is no greater Ground to believe in *Chriſt*, than in *Mahomet*: That all theſe Pretences to *Revelation* are *Cheats*, and ever have been among *Pagans*, *Jews*, *Mahometans*, and *Chriſtians*: That they are all alike Impoſitions of *Cunning* and *Deſigning Men*, upon the *Credulity*, at firſt, of *Simple* and *Unthinking* People; till, their Numbers encreaſing, their *Deluſions* grow *Popular*, come at laſt to be eſtabliſh'd by *Laws*, and then the force of *Education* and *Cuſtom* gives a Byaſs to the Judgments of after Ages, till ſuch *Deceits* come really to be Believ'd, being receiv'd upon *Truſt* from the Ages foregoing, without examining into the *Original* and *Bottom* of them. Which theſe our modern Men of *Senſe* (as they deſire to be eſteem'd) ſay, That they only do, that they only have their *Judgments* freed from

from the ſlaviſh Authority of *Precedents* and *Laws*, in Matters of *Truth*, which, they ſay, ought only to be decided by *Reaſon*: Tho' by a prudent Complyance with *Popularity* and *Laws*, they preſerve themſelves from *Outrage* and Legal *Penalties*; for none of their Complexion are addicted to *Sufferings* or *Martyrdom*.

Now, Sir, that which you deſire from me, is, ſome ſhort Topic of *Reaſon*, if ſuch can be found, whereby, without running to *Authorities*, and the intricate Mazes of *Learning*, which breed long Diſputes, and which theſe Men of *Reaſon* deny by wholeſale, tho' they can give no *Reaſon* for it, only ſuppoſe that *Authors* have been Trump'd upon us, *Interpolated* and *Corrupted*, ſo that no ſtreſs can be laid upon them, tho' it cannot be ſhewn wherein they are ſo *Corrupted*;

if ſufficiently Anſwer'd, the Likelieſt method, to bring matters to an Iſſue.

2. *I have here forborn to enter upon the* Objections *of the* Jews *concerning the* Genealogies, *and* Chronological *Nicetie's which they Raiſe againſt ſeveral Paſſages of the* New Teſtament: *Becauſe that is done lately by a Better hand. And becauſe ther are more* Objections *of this ſort, which are brought by the* Deiſts, *againſt the* Old Teſtament, *than the* New: *And therefore the* Jews *are Equally Concern'd herein with us, againſt the* Deiſts; *and cannot make ſo many* Objections *againſt us, upon this* Head, *as are made againſt Themſelves.*

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ions *and* Difficulties *may not be ſtarted. And herein the* Deiſts *are Concern'd, againſt the* Atheiſts (*if they be not the ſame*) *as well as* Jew, *or* Chriſtian. *It is* Eaſier *to* Object, *than to* Anſwer. *But if the* Proof *be* Clear *for the* Truth *of any thing, we muſt ſubmit to it, tho' we were not Able to* Solve *every* Difficulty. *And the* Chaſing *of* Difficulties, Diverts *the* Queſtion, *and often* Loſes *it. And they are many times brought for that Purpoſe. Beſides making Books ſo* Long *and* Tedious, *that Few have the* Leaſure *or* Attention *to go through with them.*

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And, as to this, I have given them full Liberty, *and* Invited *them to make all the* Objections *that they can. And I have made the* Strongeſt *for them, that I cou'd Think of. Let them make* Stronger.

I have had greater Conſideration for the Jews (*becauſe they Deſerve it more*) *And enter'd more at Large upon their* Objections *and* Prejudices, *which has ſwell'd the* Second Part, *ſo much beyond the* Firſt.

3. *Let me here take notice of the* Uncertainty *of the* Genealogies *now kept of* Jewiſh *Families. They have* Intermarry'd *with their* Proſelites *of all* Nations, *and ſometimes with Others. Inſomuch that they cannot be ſure of one* Jew *now in the World, who is of the* Pure *and* Un-mix'd Blood *of the*

the Jews. *Nay more, whether most of them, be not ſprung from* Proſelytes *of the* Heathens, Mahometans, *and* Apoſtat-Chriſtians. *Therefore they can never know whether any* Meſſiah, *who ſhall Hereafter ſet up, be of the* Tribe *of* Judah, *or* Family *of* David, *according to the* Propheſies *of the* Meſſiah. *For they have no* Certainty *of either* Tribe *or* Family *now amongſt them.*

III. *As to the* Gentiles, *and* Reveal'd *Religion.*

1. *What is ſaid of the* Sibyls *p.* 121, 122. *I wou'd have ſo underſtood, as that I do not put the ſtreſs whether thoſe Books of the* Sibyls *that we have now, have Receiv'd no* Additions, *or* Interpolations *from what they were in the* Second Century, *when Quoted by the* Fathers: *But that, as they were then, and before* Chriſt *came, they had moſt*

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Flagrant Teſtimonies *to our Bleſſed* Saviour ; *which confounded the* Gentiles : *And that they were not, at that time,* Corrupted. *As ther is no* Proof, *that they have been ſince.*

2. Plato, *in his* Diſcourſe *concerning* Prayer *and the* Worſhip *of* God, *hereafter* Quoted, p. 386. *Concludes, that Men by their* Natural Reaſon, *cannot find out, what ſort of* Worſhip *will be* Acceptable *to* God ; *nor can be* Sure, *what they Ought to* Pray *for, according to* His *Will. And that it were* Safer, *to Forbear* Sacrifices *and* Prayer, *than to venture upon it, when we did not know, but that we might* Provoke God *thereby, inſtead of* Pleaſing *Him. That therefore it was* Neceſſary *they ſhou'd* Wait *till* God *ſhou'd ſend ſome* Perſon *from* Heaven, *to* Inſtruct *them in this. And that they did* Expect *ſuch a*

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Perſon *to be Sent. And they greatly* Long'd *to ſee that* Time, *and that* Man, *who they Believ'd ſhou'd come. They* Saw *His* Day, *and* Rejoyced, *as* Abraham *did. But not ſo clearly, not having ſo* Full *and* Expreſs Revelation *of Him, as* Abraham *had. But from* Revelation *they had it* (*And not merely from the ſtrength of their* Reaſon) *tho', Perhaps, they knew it not: For they Declar'd, that they had it by* Tradition *from their* Fathers. *And in all Probability, it had Deſcended through all* Adam's *Poſterity, from the firſt* Promiſe *of it* Gen. iii. 15. *together with the* Inſtitution *of* Sacrifices; *which were* Ordained, *not only as conſtant* Remembrances *of it, but as viſible* Types *of the* Fulfilling *of it. Tho' the* Original, *and Full* Import *of the* One, *as well as the* Other, *had been* Loſt *amongſt* *Joh.* viii. 56.

the

the Heathen. *This is brought to ſhew the* Expectation *that the* Gentiles *had of a* Meſſiah *to Come.*

But here I wou'd, from this Reaſoning of Plato's, *Inferr the* Neceſſity *of* Reveal'd *Religion, againſt the* Deiſts. *Here they ſee that the* Wiſeſt *of the* Philoſophers *did own, that they were wholly at a* Loſs, *and* Uncertainty *without it.*

And withall, it ſhews, that the Wiſeſt *of the* Heathen *did not* Believe *the Pretended* Revelations *of their* Gods. *And therefore, ther can lie no Compariſon betwixt* Theſe, *and the* Faith, *which is moſt* Surely *Believed by the* Chriſtians. *Upon what* Grounds, *is ſhewn Hereafter. And that they are* Infallible.

A

Short and Eaſie Method

WITH THE

DEISTS.

SIR,

I. IN Anſwer to Yours of the Third Inſtant, I much condole with you your Unhappy Circumſtances of being placed amongſt ſuch Company, where, as you ſay, you continually hear the Sacred *Scriptures*, and the Hiſtories therein contain'd, particularly of *Moſes* and of *Chriſt*, and all *Reveal'd* Religion turn'd into Ridicule by Men who ſet up for *Senſe* and *Reaſon*. And

they ſay, That ther is no greater Ground to believe in *Chriſt*, than in *Mahomet*: That all theſe Pretences to *Revelation* are *Cheats*, and ever have been among *Pagans*, *Jews*, *Mahometans*, and *Chriſtians*: That they are all alike Impoſitions of *Cunning* and *Deſigning Men*, upon the *Credulity*, at firſt, of *Simple* and *Unthinking* People; till, their Numbers encreaſing, their *Deluſions* grow *Popular*, come at laſt to be eſtabliſh'd by *Laws*, and then the force of *Education* and *Cuſtom* gives a Byaſs to the Judgments of after Ages, till ſuch *Deceits* come really to be Believ'd, being receiv'd upon *Truſt* from the Ages foregoing, without examining into the *Original* and *Bottom* of them. Which theſe our modern Men of *Senſe* (as they deſire to be eſteem'd) ſay, That they only do, that they only have their *Judgments* freed from

from the ſlaviſh Authority of *Precedents* and *Laws*, in Matters of *Truth*, which, they ſay, ought only to be decided by *Reaſon*: Tho' by a prudent Complyance with *Popularity* and *Laws*, they preſerve themſelves from *Outrage* and Legal *Penalties*; for none of their Complexion are addicted to *Sufferings* or *Martyrdom*.

Now, Sir, that which you deſire from me, is, ſome ſhort Topic of *Reaſon*, if ſuch can be found, whereby, without running to *Authorities*, and the intricate Mazes of *Learning*, which breed long Diſputes, and which theſe Men of *Reaſon* deny by wholeſale, tho' they can give no *Reaſon* for it, only ſuppoſe that *Authors* have been Trump'd upon us, *Interpolated* and *Corrupted*, ſo that no ſtreſs can be laid upon them, tho' it cannot be ſhewn wherein they are ſo *Corrupted*;

which, in Reaſon, ought to lye upon them to Prove, who Alledge it; otherwiſe it is not only a *Precarious* but a *Guilty Plea*: However, you ſay, it makes your Diſputes endleſs, and they go away with Noiſe and Clamour, and a Boaſt, That ther is nothing, at leaſt nothing *Certain*, to be ſaid on the *Chriſtian* ſide. Therefore you are deſirous to find ſome *one Topic* of *Reaſon*, which ſhould Demonſtrate the Truth of the *Chriſtian* Religion, and at the ſame time, Diſtinguiſh it from the *Impoſtures* of *Mahomet*, and the old *Pagan* World; that our *Deiſts* may be brought to this *Teſt*, and be either oblig'd to Renounce their *Reaſon*, and the common *Reaſon* of *Mankind*, or to ſubmit to the clear Proof, from *Reaſon*, of the *Chriſtian* Religion; which muſt be ſuch a *Proof*, as no *Impoſture* can pretend to, otherwiſe it cannot

not prove the *Chriſtian* Religion not to be an *Impoſture*. And, whether ſuch a Proof, one ſingle Proof (to avoid Confuſion) is not to be found out, you deſire to know from me.

And you ſay, that you cannot imagine but ther muſt be ſuch a *Proof*, becauſe every *Truth* is in it ſelf *Clear*, and *One*; and therefore that *One* Reaſon for it, if it be the true Reaſon, muſt be ſufficient: And, if *ſufficient*, it is better than *Many*; for *Multiplicity* confounds, eſpecially to weak Judgments.

Sir, you have impos'd an hard Task upon me; I wiſh I could perform it: For tho' *Every Truth* is *One*, yet our *Sight* is ſo feeble, that we cannot (always) come to it *Directly*, but by many *Inferences*, and laying of things together.

But I think that in the Caſe before us, ther is ſuch a *Proof*

as you require; and I will ſet it down as *ſhort* and *Plain* as I can.

II. Firſt then I ſuppoſe, that the *Truth of the Doctrine of* CHRIST will be ſufficiently Evinced, if the *Matters of Fact*, which are Recorded of him in the *Goſpels* be *True*; for His *Miracles*, if *True*, do vouch the *Truth* of what He deliver'd.

The ſame is to be ſaid as to *Moſes*. If he brought the Children of *Iſrael* through the *Red-Sea*, in that *miraculous* manner which is Related in *Exodus*, and did ſuch other wonderful things as are there told of him, it muſt neceſſarily follow, that he was ſent from GOD; Theſe being the ſtrongeſt Proofs we can deſire, and which every *Deiſt* will confeſs he wou'd acquieſce in, if he Saw them with his Eyes. Therefore the Whole of this Cauſe

Cauſe will depend upon the Proof of theſe *Matters* of *Fact*.

1. And the Method I will take, is, *firſt*, to lay down ſuch *Rules*, as to the *Truth* of *Matters of Fact*, in General, that where they All meet, ſuch *Matters of Fact* cannot be *falſe*. And then, *ſecondly*, to ſhew that all theſe *Rules* do meet in the *Matters of Fact* of *Moſes*, and of *Chriſt*; and that they do not meet in the *Matters of Fact* of *Mahomet*, of the *Heathen Deities*, or can poſſibly meet in any *Impoſture* whatſoever.

2. The *Rules* are theſe; 1ſt. That the Matter of Fact be ſuch, as that Mens outward Senſes, their Eyes and Ears, may be Judges of it. 2. That it be done Publickly in the Face of the World. 3. That not only Publick Monuments be kept up in memory of it, but ſome outward Actions to be perform'd. 4. That ſuch Monuments, and ſuch Actions or Obſervances be Inſtituted, and do Com-

mence from the Time that the Matter of Fact was done.

3. The *Two* firſt *Rules* make it impoſſible for any ſuch *Matter of Fact* to be Impos'd upon Men, at the Time when ſuch *Matter of Fact* was ſaid to be done; becauſe every Man's *Eyes* and *Senſes* would contradict it. For Example: Suppoſe any Man ſhou'd pretend that Yeſterday he Divided the *Thames*, in preſence of all the People of *London*, and carried the whole *City*, *Men*, *Women*, and *Children*, over to *Southwark* on dry Land, the *Waters* ſtanding like walls on both ſides: I ſay, it is morally impoſſible that he cou'd perſwade the People of *London* that this was True, when every *Man*, *Woman*, and *Child* cou'd Contradict him, and ſay, That this was a notorious Falſhood, for that they had not ſeen the *Thames* ſo Divided, or had gon over

over on Dry Land. Therefore I take it for Granted, (and, I ſuppoſe, with the Allowance of all the *Deiſts* in the World) that no ſuch Impoſition cou'd be put upon Men, at the *Time* when ſuch *Publick Matter of Fact* was ſaid to be done.

4. Therefore it only remains, that ſuch *Matter of Fact* might be Invented ſome time after, when the Men of that Generation wherein the thing was ſaid to be done are all paſt and gone; and the Credulity of After-Ages might be Impos'd upon to believe that things were done in former Ages, which were not.

And for this, the *Two* laſt *Rules* ſecure us as much as the *Two* firſt *Rules* in the former Caſe; for whenever ſuch a *Matter of Fact* came to be Invented, if not only *Monuments* were ſaid to Remain of it, but likewiſe

that Publick *Actions* and *Obſervances* were conſtantly us'd ever ſince the *Matter of Fact* was ſaid to be done, the Deceit muſt be Detected, by no ſuch *Monuments* appearing, and by the Experience of every *Man*, *Woman*, and *Child*, who muſt know that no ſuch *Actions* or *Obſervances* were ever us'd by them. For Example: Suppoſe I ſhould now invent a Story of ſuch a thing, done a Thouſand Years ago, I might, perhaps, get ſome to believe it: But if I ſay, that not only ſuch a thing was done, but that from that Day to this, every Man, at the Age of *Twelve* Years, had a *Joint* of his little *Finger* cut off; and, that every Man in the Nation did want a *Joint* of ſuch a *Finger*; and that this *Obſervation* was ſaid to be Part of the *Matter of Fact* done ſo many Years ago, and vouch'd as a *Proof* and *Confirma-*

firmation of it, and as having Deſcended, without Interruption, and been conſtantly Practis'd, in Memory of ſuch *Matter of Fact*, all along, from the time that ſuch *Matter of Fact* was done: I ſay, it is impoſſible I ſhould be Believ'd in ſuch a Caſe, becauſe every one could Contradict me, as to the *Mark* of cutting off a *Joint* of the *Finger*; and that being part of my Original *Matter of Fact*, muſt Demonſtrate the whole to be Falſe.

III. Let us now come to the *ſecond* Point, to ſhew, that the *Matters of Fact* of *Moſes*, and of *Chriſt*, have all theſe *Rules* or *Marks* before mention'd: and that neither the *Matters of Fact* of *Mahomet*, or what is Reported of the *Heathen Deities* have the like; and that no *Impoſture* can have them all.

1. As

that Publick *Actions* and *Obſervances* were conſtantly us'd ever ſince the *Matter of Fact* was ſaid to be done, the Deceit muſt be Detected, by no ſuch *Monuments* appearing, and by the Experience of every *Man*, *Woman*, and *Child*, who muſt know that no ſuch *Actions* or *Obſervances* were ever us'd by them. For Example: Suppoſe I ſhould now invent a Story of ſuch a thing, done a Thouſand Years ago, I might, perhaps, get ſome to believe it: But if I ſay, that not only ſuch a thing was done, but that from that Day to this, every Man, at the Age of *Twelve* Years, had a *Joint* of his little *Finger* cut off; and, that every Man in the Nation did want a *Joint* of ſuch a *Finger*; and that this *Obſervation* was ſaid to be Part of the *Matter of Fact* done ſo many Years ago, and vouch'd as a *Proof* and *Confirma-*

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1. As to *Moſes*. I ſuppoſe it will be allow'd me, That he cou'd not have Perſuaded 6 0000 men, that he had brought them out of *Ægypt*, through the *Red-Sea*; Fed them 40 Years, without *Bread*, by Miraculous *Manna*, and the other *Matters* of *Fact* Recorded in his Books, if they had not been True. Becauſe every mans *Senſes* that were then alive, muſt have Contradicted it. And therefore he muſt have Impos'd upon all their *Senſes*, if he cou'd have made them Believe it, when it was *Falſe*, and no ſuch things done. So that Here are the *firſt* and *ſecond* of the above mentioned *Four* Marks.

For the ſame Reaſon, it was Equally Impoſſible for him to have made them Receive his *Five* Books, as Truth; and not to have Rejected them, as a Manifeſt *Impoſture*; which told of

of all theſe things as done before their *Eyes*, if they had not been ſo done. See how Poſitively he ſpeaks to them. *Deut.* xi. 2. to ver. 8. *And know you this day: for I ſpeak not with your Children, which have not known, and which have not ſeen the Chaſtiſement of the Lord your God, His Greatneſs, His Mighty Hand, and His ſtreatched-out Arm, and His Miracles, and His Acts which He did in the midſt of* Ægypt, *unto* Pharaoh *the King of* Ægypt, *and unto all his Land, and what he did unto the Army of* Ægypt, *unto their Horſes and to their Chariots, how He made the water of the* Red-Sea *to overflow them as they Purſued after you, and how the Lord hath Deſtroyed them unto this Day: And what He did unto you in the Wilderneſs, untill ye came into this Place: And what He did unto* Dathan *and* Abiram *the Sons*

of

of Eliab, *the Son of* Reuben, *how the Earth opened her Mouth, and ſwallowed them up, and their Houſholds, and their Tents, and all the Subſtance that was in their Poſſeſſion, in the Midſt of all* Iſrael. *But your Eyes have ſeen All the Great Acts of the Lord, which He did.* &c.

From hence we muſt ſuppoſe it Impoſſible, that theſe Books of *Moſes* (if an Impoſture) cou'd have been Invented and put upon the People who were then Alive, when all theſe things were ſaid to be done.

The utmoſt therefore that even a *ſuppoſe* can ſtreatch to, is, That theſe Books were wrote in ſome Age after *Moſes*, and put out in his Name.

And to this I ſay, That if it was ſo, it was Impoſſible that thoſe *Books* ſhou'd have been Receiv'd, as the *Books* of *Moſes*, in that Age wherein they may be

be ſuppos'd to have been Invented. Why? Becauſe they ſpeak of themſelves as Deliver'd by *Moſes*, and kept in the *Ark* from his time. *And it came to paſs, when* Moſes *had made an end of writing the words of this Law in a Book, until they were finiſhed; that* Moſes *Commanded the Levits who bare the Ark of the Covenant of the Lord, ſaying, Take this Book of the Law, and put it in the ſide of the Ark of the Covenant of the Lord your God, that it may be there for a witneſs againſt thee.* Deut. xxxi. 24, 25, 26. And ther was a *Copy* of this *Book* to be left likewiſe with the *King*. *And it ſhall be, when he ſitteth upon the Throne of his Kingdom, that he ſhall write him a Copy of this Law in a Book, out of that which is before the Prieſts the Levits: And it ſhall be with him, and he ſhall Read therein all the days*

of

of his Life: that he may learn to Fear the Lord his God, to keep all the words of this Law and theſe Statutes to do them. Deut. xvii. 18, 19.

Here you ſee that this *Book* of the *Law* ſpeaks of it ſelf, not only as an *Hiſtory* or *Relation* of what things were then done: But as the *ſtanding* and *Municipal Law* and *Statutes* of the *Nation* of the *Jews*, binding the *King* as well as the *People*.

Now, in whatever Age after *Moſes* you will ſuppoſe this *Book* to have been *Forged*, it was Impoſſible it cou'd have been Received as Truth; becauſe it was not then to be found either in the *Ark*, or with the *King*, or any where elſe: for when firſt *Invented*, every body muſt know, That they had never Heard of it before.

And therefore they cou'd leſs Believe it to be the *Book* of their

Statues,

Statutes, and the ſtanding *Law* of the *Land*, which they had all along Received, and by which they had been *Governed*.

Cou'd any Man, now at this Day, Invent a *Book* of *Statutes* or *Acts of Parliament* for *England*, and make it paſs upon the Nation as the only *Book* of *Statutes* that ever they had known? As Impoſſible was it for the *Books* of *Moſes* (if they were Invented in any Age after *Moſes*) to have been Receiv'd for what they Declare themſelves to be, *viz.* The *Statutes* and *Municipal Law* of the Nation of the *Jews*: And to have Perſuaded the *Jews*, that they had *Own'd* and *Acknowledg'd* theſe *Books*, all along from the Days of *Moſes*, to that Day in which they were firſt Invented, that is, That they had *own'd* them, before they had ever ſo much as *Heard* of them.

Nay,

Nay, more, the whole Nation muſt, in an Inſtant, *Forget* their Former *Laws* and *Government*, if they cou'd Receive theſe *Books*, as being their *Former* Laws. And they cou'd not otherwiſe Receive them, Becauſe they vouch'd themſelves ſo to be.

But further, Theſe *Books* not only tell of wonderful things done in the Days of *Moſes*: But that, from *That* time down all along, Publick *Inſtitutions* were obſerv'd in memory of them. As the *Paſſ-over*, in memory of the *Death* of the *Firſt-Born* in *Ægypt*: And that the ſame Day, all the *Firſt-Born* of *Iſrael* both of *Man* and *Beaſt*, were, by a Perpetual *Law*, Dedicated to *God*: And the *Levits* taken *for all the Firſt-Born of the Children of* Iſrael. That *Aaron's Rod* which *Budded*, was kept in the *Ark*, in memory of the

Num. viii. 17, 18.

the *Rebellion* and wonderful *Deſtruction* of *Korah*, *Dathan*, and *Abiram*; and for the Confirmation of the *Prieſthood* to the *Tribe* of *Levi*. As likewiſe the *Pot* of *Manna*, in memory of their having been Fed with it 40 years in the Wilderneſs. That the *Brazen-Serpent* was kept (which Remain'd to the Days of *Hezekiah*. 2 *Kin.* xviii. 4.) in memory of that wonderful Deliverance, by only *Looking* upon it, from the *Biting* of the *Fiery-Serpents*. Num. xxi. 9. The Feaſt of *Pentecoſt*, in memory of the Dreadful *Appearance* of *God* upon Mount *Horeb*, *&c.*

And beſides theſe *Remembrances* of *Particular Actions* and *Occurrences*, ther were other ſolemn *Inſtitutions* in memory of their *Deliverance* out of *Ægypt*, in the *General*, which Included All the *Particulars*. As of the *Sab-*

Sabbath. Deut. 5. 15. Their *Dayly Sacrifices*, and *yearly Expiation*; their *New-Moons*, and ſeveral *Feaſts* and *Faſts*. So that ther were *Yearly*, *Monthly*, *Weekly*, *Dayly Remembrances* and *Recognittions* of theſe things.

And not only ſo, but the *Books* of the ſame *Moſes* tell us, That a particular *Tribe* (of *Levi*) was *Appointed* and *Conſecrated* by *God*, as His *Prieſts*: by whoſe Hands, and none other, the *Sacrifices* of the *People* were to be offer'd, and theſe Solemn *Inſtitutions* to be Celebrated. That it was *Death* for any other to Approach to the *Altar*. That their *High-Prieſt* wore a Glorious *Mitre*, and Magnificient *Robes* of *God's* own Contrivance, with the Miraculous *Urim* and *Thummim* in his *Breaſt-plate*, whence the *Divine Reſponſes* were given. That at His word, the *King* and all the *People* were to Go out and

Num. xxvii. 21.

and to Come in. That theſe *Levites* were likewiſe the *Chief Judges*, even in all *Civil* Cauſes; and that it was *Death* to Reſiſt their *Sentence*. Now whenever it can be ſuppos'd, that theſe Books of *Moſes* were Forged, in ſome Age after *Moſes*, it is Impoſſible they cou'd have been Receiv'd as True, unleſs the *Forgers* cou'd have made the whole Nation believe, that they had Receiv'd theſe *Books* from their *Fathers*, had been Inſtructed in them when they were *Children*, and had Taught them to their *Children*. Moreover, That they had All been *Circumcis'd*, and did *Circumciſe* their *Children*, in Purſuance to what was Commanded in theſe *Book*: That they had obſerv'd the yearly *Paſſ-over*, the weekly *Sabbath*, the *New-Moons*, and all the ſeveral *Feaſts*, *Faſts*, and *Ceremonies* Commanded in theſe *Books*:

Deut. xvii. 8. *to* 13. 1 Chr. xxiii. 4.

Books: That they had never Eaten any *Swines* Fleſh, or other *Meats* Prohibited in theſe *Books*: That they had a Magnificent *Tabernacle*, with a viſible *Prieſthood* to *Adminiſter* in it, which was Confin'd to the *Tribe* of *Levi*; over whom was Plac'd a Glorious *High-Prieſt*, Cloath'd with Great and Mighty *Prærogatives*; whoſe *Death* only cou'd *Deliver* thoſe that were Fled to the *Cities* of *Refuge*, &c. I ſay, was it Poſſible to have Perſuaded a whole *Nation* of Men, that they had *Known* and *Practiſed* all theſe things, if they had not done it? or *ſecondly*, to have Receiv'd a *Book* for Truth, which ſaid they had *Practiſed* them; and Appeal'd to that *Practice*? So that Here are the *Third* and *Fourth* of the *Marks* above mentioned.

But now, let us Deſcend to the utmoſt degree of *Suppoſi-*

poſition, viz. That theſe thing were *Practiſed*, before theſe *Books* of *Moſes* were *Forged*: And that theſe *Books* did only *Impoſe* upon the *Nation*, in making them Believe, That they had kept theſe *Obſervances* in Memory of ſuch and ſuch things, as were Inſerted in thoſe *Books*.

Well then, let us Proceed upon this *ſuppoſition* (however Groundleſs) And now, will not the ſame *Impoſſibilities* occur, as in the *Former* Caſe? For *Firſt*, This muſt ſuppoſe, That the *Jews* kept All theſe *Obſervances*, in *Memory* of *Nothing*; or without Knowing any thing of their *Original*, or the *Reaſon* why they Kept them. Whereas theſe very *Obſervances* did *Expreſs* the *Ground* and *Reaſon* of their being *Kept*, as the *Paſſover*, in *Memory* of God's *Paſſing-over* the *Children* of the *Iſraelites*,

raelites, in that Night wherein He ſlew all the *Firſt-Born* of *Ægypt*, And ſo of the Reſt.

But *ſecondly*, let us *ſuppoſe*, contrary both to *Reaſon* and *Matter* of *Fact*, That the *Jews* did not know any *Reaſon* at all why they *Kept* theſe *Obſervances*; yet was it Poſſible to Put it upon them, That they had *Kept* theſe *Obſervances* in *Memory* of what they had never Heard of before that Day, whenſoever you will ſuppoſe that theſe *Books* of *Moſes* were firſt *Forged*? For Example, ſuppoſe I ſhou'd *now* Forge ſome *Romantick* ſtory of ſtrange things done 1000 years ago; And in Confirmation of this, ſhou'd Endeavour to Perſuade the *Chriſtian* World, That they had all along from that *Day* to This, Kept the *Firſt-Day* of the *Week* in *Memory* of ſuch an *Hero*, an *Apollonius*, a *Barcosbas*, or a *Mahomet*;

Mahomet; and had all been *Baptiz'd* in His Name; and *ſwore* by His Name, and upon that very *Book* (which I had then *Forged*, and which they never ſaw before) in their Publick *Judicatures*: That this *Book* was their *Goſpel* and *Law*, which they had, ever ſince that Time, theſe 1000 years paſt, *Univerſally* Receiv'd and own'd, and None other. I wou'd ask any *Deiſt*, whether he thinks it *Poſſible*, that ſuch a *Cheat* cou'd Paſs, or ſuch a *Legend* be Receiv'd as the *Goſpel* of *Chriſtians*; And that they cou'd be made Believe, That they never had had any other *Goſpel?* The ſame Reaſon is as to the *Books* of *Moſes*. And muſt be, as to every *Matter* of *Fact* which has all the Four *Marks* before Mentioned. And theſe *Marks* ſecure any ſuch *Matter* of *Fact* as much from being *Invented* and *Impos'd* in any Af-

ter Ages, as at the Time when ſuch *Matters* of *Fact* were ſaid to be done.

2. Therefore I come now (*Secondly*) to ſhew, That, as in the *Matters* of *Fact* of *Moſes*, ſo likewiſe, All theſe Four *Marks* do Meet in the *Matters* of *Fact*, which are Recorded, in the *Goſpel*, of our B. *Saviour*. And my work herein will be the ſhorter, becauſe All that is ſaid before of *Moſes* and his Books, is every way as Applicable to *Chriſt* and His *Goſpel*. His *works* and *Miracles* are there ſaid to be done *Publickly*, in the Face of the World, as he argu'd to his Accuſers, *I ſpake openly to the world, and in ſecret have I ſaid nothing*, Joh. xviii. 20. It is told, *Act*. ii. 41. that Three thouſand at one time; and, *Act*. iv. 4. that about Five thouſand at another time were converted, upon Conviction of what themſelves

ſelves had ſeen, what had been done publickly before their Eyes, wherein it was impoſſible to have impos'd upon them. Therefore here were the two firſt of the *Rules* before mention'd.

Then for the two ſecond: *Baptiſm* and *the Lord's Supper* were inſtituted as perpetual *Memorials* of theſe things; and they were not inſtituted in After-Ages, but at the very time when theſe things were ſaid to be done; and have been obſerv'd without Interruption, in all Ages, through the whole Chriſtian World, down all the way from that time to this. And *Chriſt* Himſelf did ordain *Apoſtles*, and other *Miniſters* of His *Goſpel*, to *Preach*, and *Adminiſter* theſe *Sacraments*; and to *Govern* His *Church*: And that *Always*, *even unto the End of the World*. And accordingly, they have Continu'd by Regular *Succeſſion*, Matth. xxviii. 20.

to this Day: And, no Doubt, ever ſhall, while the Earth ſhall Laſt. So that the Chriſtian *Clergy* are as Notorious a *Matter* of *Fact*, as the *Tribe* of *Levi* among the *Jews*. And the *Goſpel* is as much a *Law* to the *Chriſtians*, as the Books of *Moſes* to the *Jews*: And it being Part of the *Matters* of *Fact* Related in the *Goſpel*, That ſuch an *Order* of *Men*, were Appointed by *Chriſt*, and to *Continue* to the *End of the world*; conſequently, if the *Goſpel* was a *Fiction*, and Invented (as it muſt be) in ſome Ages after *Chriſt*; then, at that time, when it was firſt Invented, ther cou'd be no ſuch *Order* of *Clergy*, as Deriv'd themſelves from the Inſtitution of *Chriſt*; which muſt give the *Lye* to the *Goſpel*, and Demonſtrate the *whole* to be *Falſe*. And the *Matters* of *Fact* of *Chriſt* being Preſs'd to be True, no other-

wiſe

wiſe than as ther was, at that time (whenever the *Deiſts* will ſuppoſe the *Goſpel* to be *Forged*) not only Publick *Sacraments* of *Chriſts* Inſtitution, but an order of *Clergy*, likewiſe of His Appointment, to *Adminiſter* them: And it being Impoſſible ther cou'd be any ſuch things, before they were *Invented*, it is as Impoſſible, that they ſhou'd be *Receiv'd* when *Invented*. And therefore by what is ſaid above, it was as impoſſible to have impos'd upon Mankind in this matter, by inventing of it in After-Ages, as at the time when thoſe things were ſaid to be done.

3. The *Matters of Fact* of *Mahomet*, or what is Fabled of the *Heathen Deities*, do all want ſome of the aforeſaid *four* Rules, whereby the *Certainty* of *Matters of Fact* are demonſtrated. Firſt, for *Mahomet*, he pretended to no

Miracles, as he tells us in his *Alcoran*, *c.* 6, *&c.* and thoſe which are commonly told of him paſs among the *Mahometans* themſelves but as *Legendary* Fables; and, as ſuch, are rejected by the *Wiſe* and *Learned* amongſt them; as the *Legends* of their *Saints* are in the *Church* of *Rome*. See Dr. *Prideaux* his *Life of Mahomet*, pag. 34.

But, in the next place, thoſe which are told of him, do all want the Two firſt *Rules* before mention'd. For his pretended Converſe with the *Moon*; his *Meſra*, or Night-journey from *Mecca* to *Jeruſalem*, and thence to *Heaven*, &c. were not perform'd before any body. We have only his own Word for them. And they are as Groundleſs as the Deluſions of *Fox* or *Muggleton* amongſt our ſelves. The ſame is to be ſaid (in the ſecond place) of the *Fables* of the

the *Heathen Gods*, of *Mercury*'s ſtealing Sheep, *Jupiter*'s turning himſelf into a *Bull*, and the like; beſides the *Folly* and *Unworthyneſs* of ſuch *ſenſeleſs* pretended *Miracles*. And moreover, the Wiſe among the *Heathen* did reckon no otherwiſe of theſe but as *Fables*, which had a *Mythologie*, or *Myſtical* meaning in them, of which ſeveral of them have given us the *Rationale*, or *Explication*. And it is plain enough that *Ovid* meant no other by all his *Metamorphoſes*.

It is true, the *Heathen Deities* had their *Prieſts*: They had likewiſe *Feaſts*, *Games*, and other *Publick Inſtitutions* in Memory of them. But all theſe want the Fourth *Mark*. *viz*. That ſuch *Prieſthood* and *Inſtitutions* ſhou'd *Commence* from the Time that ſuch Things as they Commemorat, were ſaid

to be done; Otherwiſe they cannot ſecure after Ages from the *Impoſture*, by Detecting it, at the time when firſt *Invented*, as hath been Argu'd before. But the *Bacchanalia* and other *Heathen Feaſts* were Inſtituted many Ages after what was reported of theſe Gods was ſaid to be done, and therefore can be no *Proof* of them. And the *Prieſts* of *Bacchus*, *Apollo*, *&c.* were not *Ordained* by theſe ſuppoſed *Gods*: But were Appointed by others, in after Ages, only in *Honour* to them. And therefore theſe *Orders* of *Prieſts* are no Evidence to the Truth of the *Matters of Fact*, which are Reported of their *Gods*.

IV. Now to Apply what has been ſaid, You may Challenge all the *Deiſts* in the World to ſhew any Action that is *Fabulous*, which has all the four *Rules* or *Marks* before mention'd. No; it

it is Impoſſible. And (to Reſume a little what is ſpoke to before) the Hiſtories of *Exodus* and the *Goſpel* cou'd never have been Receiv'd, if they had not been True; becauſe the Inſtitution of the Prieſthood of *Levi*, and of *Chriſt*: of the *Sabbath*, the *Paſs-over*, of *Circumciſion*, of *Baptiſm*, and the *Lord's Supper*, &c. are there Related, as Deſcending all the way Down from thoſe times, without Interruption. And it is full as Impoſſible to Perſuade Men that they had been *Circumcis'd*, *Baptiz'd*, had *Circumcis'd* or *Baptiz'd* their *Children*, Celebrated *Paſs-overs*, *Sabbaths*, *Sacraments*, &c. under the *Government* and *Adminiſtration* of a Certain *Order* of *Prieſts*, if they had done none of theſe things, as to make them Believe that they had gone through *Seas*, upon *Dry-Land*, ſeen the *Dead*

Raiſed, *&c.* And without Believing of theſe, it was Impoſſible that either the *Law*, or the *Goſpel* cou'd have been Receiv'd.

And the Truth of the *Matters of Fact* of *Exodus* and the *Goſpel*, being no otherwiſe preſs'd upon Men, than as they have Practis'd ſuch *Publick Inſtitutions*; it is Appealing to the *Senſes* of Mankind for the *Truth* of them: And makes it impoſſible for any to have Invented ſuch Stories in after Ages, without a Palpable Detection of the Cheat when firſt Invented; as Impoſſible as to have Impos'd upon the *Senſes* of *Mankind*, at the time, when ſuch *Publick Matters of Fact* were ſaid to be done.

V. I do not ſay, that every thing which wants theſe four *Marks* is *Falſe*: But that nothing can be *Falſe* which has them *All*.

I have no manner of Doubt that ther was ſuch a Man as *Julius Cæſar*, that he fought at *Pharſalia*, was kill'd in the *Senate-houſe*; and many other Matters of Fact of Ancient times, tho' we keep no *Publick obſervances* in Memory of them.

But this ſhews, that the Matters of Fact of *Moſes* and of *Chriſt* have come down to Us better Guarded than any other Matters of Fact how True ſoever.

And yet our *Deiſts*, who would laugh any Man out of the World, as an Irrational *Brute*, that ſhould offer to Deny *Cæſar*, or *Alexander*, *Homer*, or *Virgil*, their *Publick Works* and *Actions*; do, at the ſame time, value themſelves as the only Men of *Wit* and *Senſe*, of *Free*, *Generous*, and *Unbyaſt Judgments* for Ridiculing the Hiſtories of *Moſes* and *Chriſt*, that are Infinitely

nitly better Atteſted, and Guarded with Infallible *Marks*, which the others want.

VI. Beſides that the Importance of the ſubject wou'd oblige All Men to Inquire more narrowly into the one than the other: For what conſequence is it to me, or to the World, whether there was ſuch a Man as *Cæſar*, whether he Beat, or was Beaten at *Pharſalia*, whether *Homer* or *Virgil* wrote ſuch Books, and whether what is Related in the *Iliads* or *Æneids* be *True*, or *Falſe*? It is not Two pence up or down to any Man in the World. And therefore it is worth no Man's while to Inquire into it, either to *Oppoſe* or *Juſtifie* the *Truth* of theſe Relations.

But our very *Souls* and *Bodies*, both this *Life* and *Eternity* are concern'd in the *Truth* of what is Related in the Ho-

ly

ly *Scriptures*; And therefore Men would be more Inquiſitive to ſearch into the Truth of theſe, than of any other Matters of Fact; Examine and Sift them Narrowly; and find out the *Deceit*, if any ſuch cou'd be found: For it *concern'd* them *Nearly*; and was of the laſt *Importance* to them.

How unreaſonable then is it to Reject theſe *Matters of Fact*, ſo *Sifted*, ſo *Examin'd*, and ſo *Atteſted* as no other *Matters of Fact* in the World ever were; and yet to think it the moſt Highly *Unreaſonable*, even to *Madneſs*, to Deny other *Matters of Fact*, which have not the thouſandth part of their *Evidence*, and are of no *Conſequence* at all to Us, whether *True* or *Falſe!*

VII. Ther are ſeveral other *Topicks*, from whence the Truth of the *Chriſtian* Religion is E-

vinced

vinced to all who will Judge by Reaſon, and give themſelves leave to *Conſider*. As the *Improbalilty* that ten or twelve *Poor Illiterate Fiſher-men* ſhould Form a Deſign of Converting the whole World to Believe their *Deluſions*: and the *Impoſſibility* of their Effecting it, without force of *Arms*, *Learning*, *Oratory*, or any one viſible thing that could Recommend them! And to Impoſe a *Doctrine* quite oppoſite to the *Luſts* and *Pleaſures* of Men, and all *worldly Advantages*, or *Enjoyments!* And this in an Age of ſo Great *Learning* and *Sagacity* as that wherein the *Goſpel* was firſt Preach'd! That theſe *Apoſtles* ſhould not only undergo all the *Scorn* and *Contempt*, but the ſevereſt *Perſecutions* and moſt Cruel *Deaths* that could be inflicted, in Atteſtation to what themſelves knew to be a mere *Deceit*, and

For-

Forgery of their own Contriving! ſome have ſuffer'd for *Errors*, which they *thought* to be *Truth*: But never any for what themſelves *knew* to be *Lyes*. And the *Apoſtles* muſt know what they taught to be *Lyes*, if it was ſo, becauſe they ſpoke of thoſe things, which they ſaid, they had both *ſeen* and *heard*, had *looked upon*, and *handled* with their *Hands*, &c. Act. iv. 20. 1 Joh. 1. 1.

Neither can it be ſaid, that they, perhaps, might have Propos'd ſome Temporal Advantages to themſelves, but miſs'd of them, and met with *Sufferings* inſtead of them: For, if it had been ſo, it is more than Probable, that when they ſaw their Diſappointment, they would have diſcover'd their *Conſpiracy*; eſpecially when they might not only have ſav'd their *Lives*, but got Great *Rewards* for doing of it. That not

not one of them ſhould ever have been brought to do this!

But this is not all. For they tell us, that their *Maſter* bid them expect nothing but *Sufferings* in this World. This is the Tenure of all that *Goſpel* which they taught. And they told the ſame to All whom they *Converted*. So that here was no Diſappointment.

For all that were *Converted* by them, were *Converted* upon the Certain Expectation of *Sufferings*, and bidden *Prepare* for it. *Chriſt* commanded his *Diſciples* to take up their *Croſs* Daily and Follow Him: And told them, that in the World they ſhould have *Tribulation*: That whoever did not Forſake *Father*, *Mother*, *Wife*, *Children*, *Lands*, and their very *Lives*, could not be his *Diſciples*: That he who *ſought to ſave his Life* in this World, ſhould *loſe* it in the next.

Now

Now that this Deſpis'd *Doctrine* of the *Croſs* ſhould Prevail ſo *Univerſally* againſt the *Allurements* of *Fleſh* and *Blood*, and all the *Blandiſhments* of this World: againſt the *Rage* and *Perſecution* of all the *Kings* and *Powers* of the Earth, muſt ſhew its *Original* to be *Divine*; and its *Protector*, *Almighty*. What is it elſe, could *Conquer* without *Arms*; *Perſuade* without *Rhetorick*; overcome *Enemies*; diſarm *Tyrants*; and ſubdue *Empires* without *Oppoſition!*

VIII. We may add to all this, the Teſtimonies of the moſt bitter *Enemies* and *Perſecutors* of *Chriſtianity*, both *Jews*, and *Gentiles*, to the *Truth* of the *Matter of Fact* of *Chriſt*, ſuch as *Joſephus* and *Tacitus*; of which the firſt flouriſh'd about *forty* Years after the Death of *Chriſt*, and the other about *ſeventy* Years after: So that they were capable of Ex-

Examining into the *Truth*, and wanted not *Prjeudice* and *Malice* ſufficient to have Inclin'd them to deny the *Matter of Fact* it ſelf of *Chriſt*: But their Confeſſing to it, as likewiſe *Lucian*, *Celſus*, *Porphyry*, and *Julian* the *Apoſtate*; the *Mahometans* ſince, and all other *Enemies* of *Chriſtianity* that have Ariſen in the World, is an Undenyable Atteſtation to the Truth of the *Matter of Fact*.

IX. Theſe and other *Topicks*, which have been inſiſted upon by thoſe who have Manag'd this Argument, cannot nor ought not to be Deny'd by any Man who pretends to *Common Senſe*. And it is very Lamentable to ſee a *wide Mouth* a *ſcornful Nod*, or *Leer*, and a *Noiſy Effrontery*, Impatient of *Argument* or *Contradiction*, carry it away with ſome *Unthinking* People againſt all the *Reaſon* and *Authority* in the

the World! only becauſe they ſay, that notwithſtanding of all your *Probabilities*, however *Artfully* laid together, yet it is *Poſſible* to be otherwiſe: And they Demand, for *Matters of Fact* long ſince Paſt, a Demonſtration from the *outward Senſes* of the Preſent Age. That is, that I ſhould *See* or *Hear* what was before I was Born. Which is a Method they would *Hoot* at, if Propos'd in any other Caſe.

X. But tho' we cannot *ſee* what was done before our Time, yet by the *Marks* which I have laid down concerning the *Certainty* of *Matters of Fact* done before our Time, we may be as much Aſſur'd of the *Truth* of 'em, as if we ſaw them with our Eyes; becauſe whatever *Matter of Fact* has all the four *Marks* before mention'd, could never have been *Invented* and *Receiv'd* bnt upon the Conviction

ction of the *outward Senſes* of All thoſe who did *Receive* it, as before is Demonſtrated. And therefore this *Topick* which I have Choſen, does ſtand upon the *Conviction* even of Mens *outward Senſes*. And ſince you have Confin'd me to *one* Topick, I have not Inſiſted upon the others which I have only Nam'd.

XI. And now it lies upon the *Deiſts*, if they wou'd appear as Men of *Reaſon*, to ſhew ſome *Matter of Fact* of former Ages, which they Allow to be *True*, that has greater *Evidences* of its *Truth*, than the *Matters of Fact* of *Moſes* and of *Chriſt*: Otherwiſe they cannot, with any ſhew of *Reaſon*, Reject the one, and yet Admit of the other.

But I have given them Greater Latitude than this, for I have ſhewn ſuch *Marks* of the *Truth* of the *Matters of Fact* of *Moſes* and

and of *Christ*, as no other *Matters of Fact* of those Times, however *True*, have but these only: And I put it upon them to shew any *Forgery* that has *All* these *Marks*.

This is a short *Issue*. Keep them close to this. This Determins the *Cause* All at Once.

Let them Produce their *Apollonius Tyanæus*, whose Life was put into *English* by the Execrable * *Charles Blount*, and com-

* *The* Hand *of that* Scorner, *which Durst write such outragious* Blasphemy *against his* Maker, *the* Divine Vengeance *has made his own* Executioner. *Which I would not have mentioned (because the like Judgment has befall'n others) but that the* Theistical *Clubb, have set this up as a* Principle; *and Printed a* Vindication *of this same* Blount *for Murdering of Himself; by way of Justification of* Self-Murder. *Which some of them have since, as well as Formerly, Horridly Practis'd upon Themselves. Therefore this is no Common Judgment to which they are Deliver'd. But a Visible* Mark *set upon them, to shew how far God has Forsaken them: And as a Caution to all* Christians, *to Beware of them; and not to come near the* Tents *of these* Wicked *Men, lest they* Perish *in their* Destruction, *both of* Soul *and* Body.

par'd

par'd with all the *Wit* and *Malice* he was Maſter of, to the *Life* and *Miracles* of our Bleſſed *Saviour*.

Let them take Aid from all the *Legends* in the Church of *Rome*, thoſe *Pious Cheats*, the foreſt *Diſgraces* of *Chriſtianity*; and which have bid the faireſt, of any one Contrivance, to overturn the *Certainty* of the *Miracles* of *Chriſt* and his *Apoſtles*, and whole *Truth* of the *Goſpel*; by putting them All upon the ſame *Foot*; at leaſt, they are ſo Underſtood by the Generality of their *Devotoes*, tho' *Diſown'd* and *Laugh'd at* by the *Learned*, and Men of *Senſe* among them.

Let them Pick and Chooſe the moſt Probable of all the *Fables* of the *Heathen Dieties*; and ſee if they can find in any of theſe the four *Marks* before Mention'd.

Other-

Otherwiſe let them ſubmit to the Irrefragable *Certainty* of the *Chriſtian* Religion.

XII. But if, notwithſtanding of all that is ſaid, the *Deiſts* will ſtill contend, That All this is but *Prieſt-Craft*, the Invention of *Preiſts*, for their own Profit, *&c.* Then they will give us an *Idea* of *Prieſts* far Different from what they Intend: For then, we muſt look upon theſe *Prieſts*, not only as the *Cunningeſt* and *Wiſeſt* of *Mankind*; but we ſhall be tempted to Adore them as *Deities*, who have ſuch Power as to Impoſe, at their Pleaſure, upon the Senſes of Mankind, to make them believe, That they had Practis'd ſuch *Publick Inſtitutions*, Enacted them by *Laws*, taught them to their *Children*, &c. When they had never done any of theſe things, or ever ſo much as heard of them before: And then, upon

on the Credit of their Believing that they had done such things as they never did, to make them further Believe, upon the same Foundation, whatever they pleas'd to Impose upon them as to Former Ages; I say, such a *Power* as this must Exceed All that is *Human*; and consequently make Us Rank these *Priests* far above the Condition of *Mortals*.

2. Nay, this were to make them out-do all that has ever been Related of the *Infernal Powers*: For tho' their *Legerdemain* has extended to Decieve some Unwary Beholders; and their Power of working some *seeming* Miracles has been Great, yet it never Reach'd, nor ever was supposed to Reach so far as to Deceive the Senses of all Mankind, in Matters of such *Publick* and *Notorious* Nature as those of which we now speak, to make them

them Believe, that they had Enacted *Laws* for such *Publick Observances*, continually Practis'd them, taught them to their *Children*, and had been Instructed in them themselves, from their *Childhood*, if they had never *Enacted*, *Practis'd*, *Taught*, or *been Taught* such things.

3. And as this Exceeds all the *Power* of *Hell* and *Devils*, so is it more than ever *God Almighty* has done since the Foundation of the World. None of the *Miracles* that He has shewn, or *Belief* which he has Requir'd to any thing that he has *Reveal'd*, has ever Contradicted the *outward Senses* of any one Man in the World, much less of All *Mankind* together. For *Miracles* being Appeals to our *outward Senses*, if they should overthrow the *Certainty* of our *outward Senses*, must destroy, with it, all their own *Certainty*, as

to Us; ſince we have no other way to Judge of a *Miracle* Exhibited to our *Senſes*, than upon the ſuppoſition of the *Certainty* of our *Senſes*, upon which we give Credit to a *Miracle*, that is ſhewn to our *Senſes*.

4. This, by the way, is a yet Un-anſwer'd Argument againſt the *Miracle* of *Trans-ſubſtantiation:* And ſhews the weakneſs of the Defence which the *Church* of *Rome* offers for it (from whom the *Socinians* have lick't it up, and, of late, have Glory'd much in it among Us) That the Doctrines of the *Trinity* or *Incarnation* contain as Great ſeeming Abſurdities as that of *Trans-ſubſtantiation*; For I wou'd ask which of our *Senſes* it is which the Doctrins of the *Trinity* or *Incarnation* do Contradict? is it our *Seeing*, *Hearing*, *Feeling*, *Taſte*, or *Smell*? Whereas *Trans-ſubſtantiation* do

do's Contradict All of theſe. Therefore the *Compariſon* is Exceedingly *ſhort*, and out of Purpoſe. But to Return.

If the *Chriſtian* Religion be a *Cheat*, and nothing elſe but the *Invention* of *Prieſts*; and carry'd on by their *Craft*, it makes their *Power* and *Wiſdom* Greater, than that of *Men*, *Angels*, or *Devils*; and more than *God* Himſelf ever yet ſhew'd or expreſs'd; to *Deceive* and *Impoſe* upon the *Senſes* of *Mankind*, in ſuch *Publick* and *Notorious Matters of Fact*.

XIII. And this *Miracle*, which the *Deiſts* muſt run into to avoid theſe Recorded of *Moſes* and *Chriſt*, is much Greater and more Aſtoniſhing than All the *Scriptures* tell of *Them*.

So that theſe Men, who Laugh at All *Miracles*, are now oblig'd to Account for the Greateſt of All, how the *Senſes*

of *Mankind* cou'd be Impos'd upon in ſuch *Publick Matters* of *Fact*.

And how then can they make the *Prieſts* the moſt *Contemptible* of all *Mankind*, ſince they make *Them* the ſole *Authors* of this the *Greateſt* of *Miracles*!

XIV. And ſince the *Deiſts* (theſe Men of *Senſe* and *Reaſon*!) have ſo *Vile* and *Mean* an *Idea* of the *Prieſts* of all *Religions*, why do they not Recover the World out of the *Poſſeſſion* and *Government* of ſuch *Blockheads*! Why do they ſuffer *Kings* and *States* to be led by *Them*! To Eſtabliſh their *Deceits* by *Laws*; and Inflict *Penalties* upon the *Oppoſers* of them? Let the *Deiſts* try their Hands as they have been Trying; and are now very Buſie about it. And free *Liberty* they have. Yet have they not Prevail'd. No ever yet did Prevail in any *Civiliz-*

viliz'd or *Generous* Nation. And tho' they have made ſome *Inroads* among the *Hotentots*, and ſome other the Moſt *Brutal* Part of *Mankind*, yet are they ſtill Exploded, and *Prieſts* have and do *Prevail* againſt them, among not only the *Greateſt* but *Beſt* Part of the World, and the Moſt *Glorious* for *Arts*, *Learning*, and *War*.

XV. For as the *Devil* do's Ape *God*, in His *Inſtitutions* of *Religion*, His *Feaſts*, *Sacrifices*, &c. So likewiſe in His *Prieſts*. Without whom, no *Religion*, whether *True* or *Falſe*, can ſtand. *Falſe* Religion is but a Corruption of the *True*. The *True* was before it; tho' it follow'd cloſe upon the Heels. The *Revelation* made to *Moſes* is Elder than any *Hiſtory* Extant in the Heathen World. The *Heathens*, in Imitation of Him, Pretended likewiſe to their *Revela-*

tions; But I have given those *Marks* which Distinguish them from the *True*; None of them have those four Marks before mention'd. Now the *Deists* think all *Revelations* to be equally *Pretended*, and a *Cheat*; and the *Priests* of all *Religions* to be the same *Contrivers* and *Juglers* and therefore they Proclaim War Equally against All: And are equally Engag'd to bear the brunt of All. And, if the Contest be only betwixt the *Deists* and the *Priests*, which of them are the Men of the Greater *Parts* and *Sense*, let the *Effect* determine it; and let the *Deists* yield the *Victory* to their *Conquerors*, who, by their own Confession, carry All the World before them.

XVI. If the *Deists* say, that this is becaufe All the World are *Blockheads*, as well as their *Priests* who Govern them; that

all are *Blockheads*, except the *Deiſts*, who Vote themſelves only to be *Men* of *Senſe*: This (beſides the *Modeſty* of it) will ſpoil their Great and Beloved *Topick*, in behalf of what they call *Natural* Religion, againſt the *Reveal'd*. *viz.* Appealing to the *Common Reaſon* of *Mankind*: This they ſet up againſt *Revelation*; think this to be ſufficient for all the Uſes of Men, here, or hereafter (if there be any After-State) and therefore that there is no uſe of *Revelation*; this *Common Reaſon* they advance as *Infallible*, at leaſt, as the *ſureſt* Guide: Yet now cry out upon it, when it turns againſt them; when this *Common Reaſon* runs after *Revelation* (as it alwaies has done) then *Common Reaſon* is a *Beaſt*; and we muſt look for *Reaſon*, not from the *Common Sentiments* of *Mankind*, but only among the *Beaux* the *Deiſts*!

XVII. Therefore if the *Deiſts* would avoid the *Mortification* (which will be very uneaſie to them) to *yield* and *ſubmit*, to be *ſubdu'd* and *Hew'd* down before the *Prieſts*, whom of all Mankind, they *Hate* and *Deſpiſe*; if they would avoid this, let them confeſs, as the Truth is, that *Religion* is no Invention of *Prieſts*, but of *Divine* Original: That *Prieſts* were Inſtituted by the ſame *Author* of *Religion*; and that their *Order* is a *Perpetual* and *Living Monument* of the *Matters of Fact* of their *Religion*, Inſtituted from the *Time* that ſuch *Matters of Fact* were ſaid to be done, as the *Levites* from *Moſes*; the *Apoſtles* and ſucceeding *Clergy* from *Chriſt* to this Day. That no *Heathen Prieſts* can ſay the ſame: They were not appointed by the *Gods* whom they ſerv'd, but by others in after Ages; They can

not

not ſtand the *Teſt* of the *four Rules* before mention'd; which the *Chriſtian Prieſts* can do; and they *only*. Now the *Chriſtian Prieſthood*, as Inſtituted by *Chriſt* Himſelf, and continu'd by *ſucceſſion* to this Day, being as *Impregnable* and *Flagrant* a *Teſtimony* to the Truth of the *Matters of Fact* of *Chriſt*, as the *Sacraments*, or any other Publick *Inſtitution*: Beſides that, if the *Preſthood* were taken away, the *Sacraments* and other Publick *Inſtitutions*, which are Adminiſtred by their Hands, muſt Fall with them: Therefore the *Devil* has been moſt Buſie, and bent his greateſt Force, in all Ages, againſt the *Prieſt-hood*; knowing that if *That* go down, All go's with it.

XVIII. With the *Daiſts*, in this Cauſe, are joyn'd the *Quakers* and other of our *Diſſenters*, who throw off the *Succeſſion* of

our *Prieſthood* (by which only it can be Demonſtrated) together with the *Sacraments* and *Publick Feſtivals*. And if the *Devil* cou'd have Prevail'd to have theſe Dropt, the *Chriſtian Religion* wou'd loſe the moſt *Undeniable* and *Demonſtrative* Proof for the Truth of the *Matters of Fact* of our *Saviour*, upon which the Truth of His *Doctrine* do's depend. Therefore we may ſee the *Artifice* and *Malice* of the *Devil*, in all theſe Attempts: And let thoſe wretched *Inſtruments* whom he *Ignorantly* (and ſome, by a Miſ-guided *Zeal*) has Deluded thus to Undermine *Chriſtianity*, now at laſt look back, and ſee the *Snare* in which they have been taken: for if they had Prevail'd, or ever ſhou'd, *Chriſtianity* Dies with them. At leaſt, it will be render'd *Precarious*, as a thing of which no *Certain* Proof

can

can be given. Therefore, let thoſe of them, who have any Zeal for the Truth, bleſs God that they have not Prevail'd; and quickly leave them; and let all others be aware of them.

And let us Conſider and Honor the *Prieſthood*, *Sacraments*, and other *Publick Inſtitutions* of *Chriſt*, not only as *Means* of *Grace*, and *Helps* to *Devotion*, but as the Great *Evidences* of the *Chriſtian Religion*.

Such *Evidences* as no *Pretended Revelation* ever had, or can have. Such as do Plainly Diſtinguiſh it from all Fooliſh *Legends* and *Impoſtures* whatſoever.

XIX. And now, laſt of all, if one word of Advice wou'd not be loſt upon Men who think ſo Unmeaſurably of themſelves as the *Deiſts*, you may Repreſent to them, what a Condition

they

they are in, who ſpend that *Life* and *Senſe* which God has given them, in Ridiculing the Greateſt of his *Bleſſings*, His *Revelations* of *Chriſt*, and by *Chriſt*, to Redeem thoſe from *Eternal Miſery*, who ſhall *Believe* in Him, and *Obey* His *Laws*. And that God, in His Wonderful *Mercy* and *Wiſdom* has ſo Guarded His *Revelations*, as that it is paſt the Power of *Men* or *Devils* to *Counterfit*: And that ther is no *Denying* of them, unleſs we will be ſo Abſurd as to Deny not only the *Reaſon*, but the *Certainty* of the *outward Senſes*, not only of *one*, or *two* or *three*, but of *Mankind* in General. That this Caſe is ſo very Plain, that nothing but want of Thought can hinder any to Diſcover it. That they muſt yield it to be ſo. Plain, unleſs they can ſhew ſome *Forgery* which has All the four *Marks* before

before ſet down. But if they cannot do this, they muſt quit their Cauſe, and yield a Happy *Victory* over themſelves: Or elſe ſit down under all that *Ignominy* with which they have Loaded the *Prieſts*, of being, not only the moſt *Pernicious* but (what will *Gall* them more) the moſt *Inconſiderat* and *Superficial* of *Mankind*.

Therefore let them not think it an undervaluing of their *Worthineſs*, that their whole Cauſe is Compriſed within ſo narrow a Compaſs: And no more time beſto'w d upon it than it is worth.

But let them rather Reflect, how far they have been all this time from *Chriſtianity*: whoſe *Rudiments* they are yet to Learn! How far from the way of *Salvation*! How far the Race of their Lives is Run, before they have ſet one ſtep in the Rode

to

to Heaven. And therefore how much Diligence they ought to uſe, to Redeem all that time they have Loſt; leaſt they looſe themſelves for Ever: And be convinc'd by a Dreadful experience, when it is too Late, that the *Goſpel* is a Truth, and of the laſt Conſequence.

Part. II.

TO THE

JEWS.

I. BRethren, my Hearts Deſire and Prayer to God for *Iſrael* is, that they might be ſaved. The Firſt Part of this Diſcourſe was wrote againſt the *Deiſts*, Equal *Enemies* to *you* and *us*, who Deny all *Inſtituted* and *Reveal'd* Religion. And I have Juſtify'd the *Truth* of *yours*, while I have Aſſerted that of the *Chriſtian* Religion. They both ſtand upon one Bottom. They

They only of All the *Revelations* that ever were Pretended in the World, can ſhew the four *Marks* before mention'd; which do Infallibly Demonſtrate the *Truth* of any *Matter* of *Fact*, where they *All* do meet. And the Conſequence is as Plain, that if the *Revelation* of *Moſes* be *True*, that of *Chriſt* muſt be *True* alſo. And you can never Demonſtrate the *Truth* of the *Matters* of *Fact* of *Moſes* by any *Arguments* or *Evidences*, which will not as ſtrongly Evince the *Truth* of the *Matters* of *Fact* of *Chriſt*: And, on the other hand, you cannot overthrow the *Matters* of *Fact* of *Chriſt*; but you muſt, by the ſame means, Deſtroy thoſe of *Moſes*. So that, I hope you are Involv'd under the Happy neceſſity, either to Renounce *Moſes*, or to Embrace *Chriſt*.

But if you will allow (as ſome of you have done) that the *Matters* of *Fact* of *our* Lord *Jeſus*, as Recorded in the *Goſpels*, are *True*: But will Contend, that this do's not Inferr the *Truth* of His *Doctrine*; becauſe, as may be Alledg'd, thoſe ſeeming *Miracles* which He wrought, were done by *Magick*. Then I beſeech you, how will you Reſcue the *Miracles* of *Moſes* from the ſame Objection? The Compariſon, in this caſe, muſt lie betwixt the *Miracles* of *Moſes* and of *Chriſt*. And I believe you will not Deny, but that thoſe Recorded in the *Goſpel*, are full as great, as thoſe in *Exodus*.

II. If the *Deiſts* think to come in here betwixt us, and conclude *Both* to be *Falſe Miracles*, at leaſt that we cannot be *ſure* they are *True Miracles*, becauſe, as they Philoſophize, we

we do not know the utmoſt Extent of the Power of *Nature*, and conſequently cannot know what *Exceeds* it.

Anſ. 1. This is an objection not againſt the *Miracles* Recorded of *Moſes* or of *Chriſt*, but againſt all *Miracles*. And putting it out of *God's* Power to ſhew any *Miracle*, that ought to be Believed of *Man*: which is a Contradiction to the Principles of the *Deiſts* themſelves, who allow an *Eternal Being* of *Infinit Power*: andyet, by this, wou'd put it out of His *Power*, to make any *External* Revelation to *Men*.

2. But, in the next place, their *Philoſophy* is not Good. For tho' we cou'd not know the utmoſt ſtretch of what *Nature* can do, yet it will not follow, that we cannot know what is *Contrary* to *Nature*, in thoſe Works of *Nature* which we do know.

For

For Example ; tho' I cannot tell all the whole *Nature* of *Fire*, and all its *operations*, yet this I certainly know, that it is of the Nature of *Fire* to *Burn*: And therefore, if Proper *Fewel* be Adminiſtred unto it, it is contrary to the *Nature* of *Fire* not to Conſume it. Thus when *Ananias*, *Azarias*, and *Miſael*, were thrown into the *Burning Fiery Furnance*, if that *Matter* of *Fact* be true, in all its Circumſtances, as it is Related in the Third *Chap.* of *Daniel*, we can be ſure that ther was a ſtop there put to the *Natural* Power of the *Fire*, which is a *Miracle*. We can be as ſure of it,as of any thing we either *ſee* or *hear*. So that the ſame *Sceptiſiſm* which theſe Men Advance againſt *Miracles*, will, as much, take away the Certainty of our outward *Senſes*; which is the only *Poſtulatum* they wou'd have

have taken as *Undoubted* and to which they Reduce all the *Certainty* of which *Mankind* is Capable; Giving to themselves, by their Great ſenſe, little Preheminence above the Condition of *Bruits*; to which they wou'd Degrade all the Reſt of the World with Themſelves. And ſome of them have ſhewn their Parts in Witty *Satyrs* upon this ſubject. But let us leave them with the Company they have Choſen, and Return.

As ſure as we can be that it is the *Nature* of *Fire* to *Burn* (tho' we may not know every thing elſe it can do) ſo ſure we can be, that it Exceeds the Power of *Nature*, to Raiſe the *Dead*, by the *ſpeaking* of a *Word*, to cure the *Lame*, *Blind*, &c. by the ſame means, or the *Touch* of ones *Finger*, without any other Application.

III. Now

III. Now then, the *Miracles* Recorded of *Chriſt*, being as Great as thoſe Recorded of *Moſes*: And carrying along with them the ſame *Evidences* of their *Truth*, deduc'd down from that Time to this, what reaſon can be given for the *Believing* of the *One*, and yet *Rejecting* of the *other*? Ther can be none, my Friends, only ther are ſome *Prejudices* under which you Labour, that ſtop your way towards *Receiving* of the *Truth*, which you cannot *Deny*; as Conceiving it In-conſiſtent with your *Interpretation* of ſome *Texts* in your *Law*.

But ought you not rather to ſuſpect your own *Interpretations* (eſpecially where the words will favourably bear another) than to Reject ſuch an *Evidence* as muſt under-mine your *Law* it ſelf; and Deſtroy its *Infallible Certainty*, by diſowning

owning the ſame, in the *only Caſe* that carries the ſame *Demonſtration* along with it? God cannot *Contradict* Himſelf. And therefore wou'd never have ſet his own *Seal* (which it is not Poſſible to *Counterfit* (as before is ſhewn) to the Truth of the *Goſpel*, if it did, in the leaſt *Iota*, *Contradict* or *Deſtroy* the *Law*. Therefore it Behoves you well to Conſider, whether thoſe things that you take for *Contradictions*, are ſuch. In order to which

1. Conſider the Difference 'twixt *Deſtroying* and *Fulfilling*. The *Fulfilling* of a *Propheſie*, is not its *Deſtruction*, but *Completion*. So of all *Types*, or *Shadows*, which Point at things to Come: when the *ſubſtance* is come, the *Shadow* Ceaſes of courſe.

Now,

Now, if the *Meſſiah* was *Propheſied* of, and *Typifi'd* in the *Law*, then his coming will indeed put an End to theſe, but not by way of *Deſtroying*, which wou'd be *Contradicting*, but of *Fulfilling* them, which is *Confirming*, and Atteſting to the *Truth* of them. And I ſuppoſe you are not Ignorant that our *Meſſiah* did not pretend to *Deſtroy* the *Law*, but to *Fulfil* it. And did moſt ſtrongly *Aſſert* and *Confirm* it, to the leaſt *Iota*. And did *Fulfil* it, in every Circumſtance, even to *His* ſuffering *without the Gate*, to anſwer the Burning of the *Body* of the *Expiatory Sacrifice*, without the *Camp*, *&c.* That (as Himſelf ſaid) *all things might be Fulfilled, which were Written in the Law of* Moſes, *and in the* Prophets, *and in the* Pſalms *concerning Him*. Some of which

Math. 5. 17, 18, 19. *Luk.* xvi. 17. *Heb.* xiii. 12. *Lev.* xvi. 27. *Luk.* xxiv. 44.

are

are Repeated hereafter. *Sect.* XII.

2. But I will carry this Argument further. That not only ther is no *Contradiction* to the *Law*, in the *Goſpel*; but that the *Law* cannot be *True*, unleſs you allow the *Truth* of the *Goſpel*. For no other way poſſible is ther to Reconcile the *Promiſes* made in the *Law*, but as they are *Fulfil'd* in the *Goſpel*, of which let me give ſome few Inſtances, out of many.

1. *The Scepter ſhall not depart from* Judah, *nor a Law-giver from between his feet, until* Shiloh *come: And unto him ſhall the Gathering of the People*, or Nations *be*. Gen. xlix. 10.

This the *Chaldee* and *Ancient* Jewiſh *Interpreters* do Underſtand of the *Meſſiah*.

And the *Scepter* being long ſince departed from *Judah*:

And

And no other *Meſſiah* come, but our Lord *Jeſus Chriſt*; to whom the *Gathering* of the *Nations* or *Gentiles* has been; the *Rabbies* of the *Jews*, ſince his coming, have ſtrain'd their Wits, to Invent *Salvos* and *Evaſions* for this *Propheſie*. Some of them ſay, that by *Shiloh* here was not meant the *Meſſiah*, but *Moſes*. Others ſay, it was the *Tabernacle* at *Shiloh*. But others thinking theſe Interpretations not Tenable; and that it cannot be Deny'd to be meant of the *Meſſiah*, have fenc'd about the word *Scepter*, which they contend to be a *Rod*, not of *Rule*, but of *Correction* which ſhou'd not depart from *Judah* till *Shiloh*, or the *Meſſiah* ſhou'd come. Others, not liking this, allow it to be a *Scepter* of *Government*; but then turn it this way, *viz.* That the *Scepter* ſhou'd not *Finally* or *for ever*

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And *ther*

And no other *Meſſiah* come, but our Lord *Jeſus Chriſt*; to whom the *Gathering* of the *Nations* or *Gentiles* has been; the *Rabbies* of the *Jews*, ſince his coming, have ſtrain'd their Wits, to Invent *Salvos* and *Evaſions* for this *Propheſie*. Some of them ſay, that by *Shiloh* here was not meant the *Meſſiah*, but *Moſes*. Others ſay, it was the *Tabernacle* at *Shiloh*. But others thinking theſe Interpretations not Tenable; and that it cannot be Deny'd to be meant of the *Meſſiah*, have fenc'd about the word *Scepter*, which they contend to be a *Rod*, not of *Rule*, but of *Correction* which ſhou'd not depart from *Judah* till *Shiloh*, or the *Meſſiah* ſhou'd come. Others, not liking this, allow it to be a *Scepter* of *Government*; but then turn it this way, *viz.* That the *Scepter* ſhou'd not *Finally* or for *ever*

Depart from *Judah*, becauſe the *Meſſiah* ſhou'd come, that is, to *Reſtore* it. But this being an *Altering*, inſtead of *Expounding* the *Text*, others ſeeing ther cou'd not be any Tolerable *Evaſion* made from the words of the *Text*, have boldly Adventur'd upon a new way of ſatisfying it, *viz.* That the *Scepter* or *Dominion*, is not yet *Departed*, that is, not *Totally*, for that ſome of them, have ſomewhere or other, ſome ſhare or other of *Government*, or *Juriſdiction*, more or leſs; at leaſt ſome that have, one way or other Deſcended from the Tribe of *Judah*, tho' it may not be known.

I will not take up time to Examine or Dis-prove theſe Pretences. They carry Guilt in their Face. And being all Contradictory to one another, ſhew to what a confuſion

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the *Jews* are brought, in Forceing their way through the plaine *Predictions* of the *Meſſiah*, of which I will go on to more Inſtances.

2. *Thus ſaith the Lord*, David *ſhall never want a man to ſit upon the Throne of the Houſe of* Iſrael. *Neither ſhall the* Prieſts *the* Levits, *want a man before me, to offer* Burnt offerings, *and to kindle* Meat offerings, *and to do* Sacrifice *Continually*——*Thus ſaith the Lord, If ye can break my Covenant of the Day and my Covenant of the Night, and that ther ſhou'd not be Day and Night in their Seaſon; then may alſo my Covenant be broken with* David *my ſervant, that he ſhou'd not have a* Son *to Reign upon his Throne, and with the* Levits *the Prieſts, my Miniſters.* Now is all this Glorioufly *Fulfill'd* in our *Meſſiah*, the *Son* of *David*, who is made *Lord* of *Heaven* and *Earth*, and of whoſe *King-*

Jer. xxxiii 17, 18, 20, 21.

dom ther ſhall be no *End*. But without this, how is this *Propheſie Fulfill'd?* What *Son* of *David* can you Produce, who now *Reigns* over the Houſe of *Iſrael?* And as for the Covenant with *Levi*, that is as much Broken, for inſtead of *Sacrifices* Continually, you have not now, nor have had ſince the Deſtruction of *Jeruſalem*, above 1600 years, any *Sacrifice* at all. But if you underſtand theſe *Propheſies*, as of the *Kingdom* of the *Meſſiah*, ſo of his *Prieſthood*, of which that of *Levi* was a *Type*, and *Fulfill'd* in it, then is this *Propheſie* Exactly *Accompliſhed* in the *Evangelical Prieſthood* which our *Meſſiah* has Inſtituted. And which, we doubt not, will according to the utmoſt Extent of this *Propheſie* of it, laſt as long as the *Covenant* of *Day* and *Night*, that is, as *our Meſſiah* has again given us his Aſſu-

ranc

rance, *even unto the End of the World*. And that *the Gates of Hell* ſhall never be able to *Prevaile againſt it*. Some of the *Jews* pretend, that *David* will be Rais'd from the Dead, and made *Immortal*, to fulfill this *Propheſie*. But others, Rejecting this Interpretation, ſay, that this is to be meant of the Time after the *Meſſiah*, *&c.* That, after the *Meſſiah* ſhall come, of the Seed of *David*, ther ſhall no more want of his *Seed*, to *Rule*, *&c.* But the words of the *Text* are, *that* David *ſhall never want a man to ſit upon the Throne of the Houſe of* Iſrael. And putting to this, *after the coming of the* Meſſiah, is *Adding* to the *Text*. And the like *Liberty*, wou'd leave nothing *Certain*, in any *Text* of the *Bible*, or in any other *Writing*. The next I produce is,

Matth. xxvii. 20. xvi. 18. *Limborch Collat.* p. 73.

Isai. Liii. 3. That moſt exact Deſcription of the *Death* and *Sufferings* of the *Meſſiah*, with the Reaſon of it, *viz.* as an *Expiation* and *Satisfaction* for the *Sins* of the *People*.

And how Forc'd and Foraign is that Interpretation which ſome of your modern *Jews* have put upon this *Chapter*, on purpoſe to avoid the plain Proof of *our Meſſiah* therein? As if the Perſon there ſpoke of, were not any Particular Perſon, but only a Deſcription of the *People* of the *Jews*, in the name of a Perſon; of their preſent *Diſperſion* through all Nations; with the *Contempt* and *Miſery* which they ſuffer; and withal their making many *Proſelites* to their *Religion*, in this their *Diſperſion*.

For their many *Proſelites*, we hear not of them. If the *Jews* keep their own Ground,

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it is the moſt that, in your preſent Circumſtances, you ſeem to Expect. And wou'd be well content to Compound for it, not only *here*, but in all the Countries whither you are Diſpers'd. What *King*, what *Nation* have you Converted? Nay, in our Part of the World, what *Family*, what *Perſons*? And we hear as little of it from other Parts. You Boaſt of many in *Spain* and *Portugal*; but they conceal it, and we know them not. But the flowing in of the *Gentiles* has been to the *Chriſtian* Church. And only ſo, can the Promiſe of it to *your Church* be Verify'd, that is, as *yours* was a *Type* of *ours*; or as *ours* is truly *yours*, *Fulfill'd* and *Continu'd*, in the *Reign* of *your Meſſiah*, purſuant to all the *Propheſies* which went before of Him. Therefore by all that has yet appear'd of your

Diſperſion, it is as a juſt *Puniſhment* for your own *Sins*; and not for the *Converſion* of the *Gentiles*. But how for their *Converſion?* When your Learned *Jew* confeſſes (as before quoted) That you have no Arguments againſt the *Gentiles*, nor can convince any of them. And in all the *Propheſies* of this your *Diſperſion* (ſome of which are Recited. *Sect.* xi.) ther is nothing told of the *Converſion* of the *Gentiles* as thereby Deſign'd; but only as a *Puniſhment* of your *Iniquity*: and, at the length, for your Converſion, as well as that of the *Gentiles*. As that God will have mercy upon *you*, and cauſe *your* Captivity to return. That the the *Redeemer* ſhall come to *Zion*, and turn away *Iniquity* from *Jacob*. And in the mean time, that *you* ſhou'd be *Rejected*, for your *Wickedneſs*, and another

Jer xxxiii. 26.
Iſ. lix. 20.

another People choſen in your Place. For thus it is ſaid to you. *But ye are they that forſake the Lord —— Therefore I will Number you to the Sword —— Becauſe when I call'd, ye did not Anſwer; when I ſpake ye did not hear* —— (ye did not Harken to the *Words* of the *Lord*,) in the *Mouth* of that *Prophet*, whom He told you He wou'd ſend. *Therefore thus ſaith the Lord God, behold my ſervants ſhall Eat, but ye ſhall be Hungry; behold my Servants ſhall Drink, but ye ſhall be Thirſty: behold my ſervants ſhall Rejoyce, but ye ſhall be Aſhamed: behold my ſervants ſhall Sing for Joy of Heart, but ye ſhall Cry for Sorrow of Heart, and ſhall Howl for Vexation of Spirit. And ye ſhall leave your Name for a Curſe unto my Choſen: for the Lord God ſhall ſlay thee; and call His Servants by Another Name.* How Literally is this Fulfill'd! God hath

Iai. lxv. 11 to 15.

Deut. xviii. 18. 19.

hath choſen the *Chriſtians* in *your* Place; and call'd his *ſervants* by *Another Name*. Not that you ſhou'd be finally Rejected; but till the Fulneſs of the *Gentiles* ſhall come in. And then ſhall *you* be Converted by *them*; and not *they* by *you*. Therefore are you fatally Deluded, who Attribute to your ſelves, and to your preſent Circumſtances, all that *Righteouſneſs* which is ſpoken of the *Meſſiah* in Liii. of *Iſaiah*. As, *By his Knowledge ſhall my Righteous ſervant Juſtify many*, &c. Was it for this End that God foretold your *Diſperſion*? No, but for your grievous Iniquities, and for *your own* Converſion. As ſaid by a *Prophet* of your own, *yet will I leave a Remnant, that ye may have that ſhall eſcape the Sword, among the Nations, when ye ſhall be Scattered through the Countries*: *And they*

Ezek. vi. 8, 9, 10.

they that eſcape of you ſhall Remember me among the Nations —— *Becauſe I am Broken with their whoriſh Heart, which have Departed from me* —— *And they ſhall Loath themſelves for the Evils which they have Committed in all their Abominations: And they ſhall know that I am the Lord, and that I have not ſaid in vain, that I wou'd do this Evil unto them.* Again, *They ſhall know that I am the Lord, when I ſhall Scatter them among the Nations; and Diſperſe them in the Countries: But I will leave men of Number of them* ——*that they may Declare all their Abominations, among the Heathen, whither they come, and they ſhall know that I am the Lord*; That is, you *Jews* ſhall know. It is to Convince and Convert *you* that you ſhall be ſo *Diſperſed*, as you are this Day. Again, *Are ye not as the Children of the Ethio-* Chap. xii. 15, 16. *Amos.* ix. 7, 8, 9.

Ethiopians unto me; O Children of Iſrael, *ſaith the Lord? —— Behold the Eyes of the Lord God are upon the ſinful Kingdom, and I will Deſtroy it from off the face of the Earth; ſaving that I will not utterly deſtroy the Houſe of* Jacob, *ſaith the Lord: for lo I will Command, and I will ſift the Houſe of* Iſrael *among all Nations, like as Corn is ſifted in a Sieve, yet ſhall not the leaſt Grain fall upon the Earth.*

You ſhall be Preſerv'd, in your *Diſperſion*, in order to your *Repentance*, not for your *Holineſs* to *Convert* the *Nations*, for you are call'd *the ſinful Kingdom*, and as *Children of the Ethiopians*. And God will chooſe other hands to Raiſe His Kingdom among the Hea-
ver. 11. then; as it follows, *In that Day I will Raiſe up the Tabernacle of* David *that is fallen——That they may Poſſeſs the Remnant of* Edom,

Edom, *and of all* Heathen *which are called by my Name, ſaith the Lord that doth this.* See that fulfil'd this day. Where are the *Heathen* that are call'd by the *Name* of the *Lord*? Who do's *Poſſeſs* them, but our *Meſſiah*, the Son of *David*, by whoſe *Name* they are call'd *Chriſtians*? In vain therefore do you expect the *Heathen* to be Converted by *you*. You ſee it done already, by thoſe whom God has choſen in your Room; and who now ſeek to Convert you, by perſuading of you to Harken to *Moſes* and your own *Prophets*. Who have told you of this Converſion of the *Gentiles*, while you Remain in your obſtinacy. *I am ſought of them that asked not for me; I am found of them that ſought me not; I ſaid behold me, behold me unto a Nation that was not call'd by my Name.* But unto *Iſrael* Iſa. lxv. 1, 2.

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he ſaith, *I have ſpread out my hands all the day unto a Rebellious and gain-ſaying People.* Yet you would Attribute Great *Holineſs* to your ſelves in this your *Diſperſion*, even all that which is ſpoken of the *Meſſiah* in the Liii. of *Iſaiah*.

I have Inſiſted thus long upon it, becauſe this is all you have to ſay againſt that wonderful *Propheſie* of the *Low*, outward *Appearance* of the *Meſſiah* when he ſhould come; and of the End of his coming, not *Fighting* (as you expect) but *Suffering*: not *Conquering men* with the *Sword*, but, as it is there expreſs'd, (*vèr.* 10.) *Giving up his Soul, an Offering for Sin*; whereby to Redeem us from that *Death* denounced againſt *Sin*. And ſo *Conquering* him that had the *Power* of *Death*, that is, the *Devil*; to whom we were in *Bondage*, Lying

Gen. 2. 17.

lying under the *Curſe*, of which he was made the *Executioner*.

And this (till the Time ſhou'd come) was *Shadow'd* out to us in ſeveral *Types* and *Repreſentations* of it, not only in your *Law*, which was but *one* of them. For *Sacrifices* (the moſt expreſt *Type* of the Death and *Sacrifice* of the *Meſſiah*) were inſtituted upon the firſt *Sin* of *Man*, and the *Promiſe* of the *Meſſiah* then given, and his *Conqueſt* of the *Serpent*. And were practis'd by *Cain*, *Abel*, *Noah*, *Abraham*, &c. before the *Law*. But moſt lively expres'd in the *Sacrifice* of *Iſaac*; upon which the Promiſe of the *Meſſiah* was again Renewed to *Abraham*. This *Salvation* by the *Meſſiah* was likewiſe Pre-figur'd by the ſaving of *Noah* and his Family in the *Ark*; as by your paſſage through the *Red-Sea*, and Deliverance out of *Egypt*;

Gen. iii. 15.

Gen. xxii. 18.

Egypt; particularly by the Erection of the *Brazen-Serpent* as of *Christ* upon the *Croſs* and your Salvation only by *Looking* upon that, as ours by *Faith* in him. But theſe *Types* may be over-valu'd, when we Reſt in them, without looking forward to what they Repreſent. Therefore *Hezekiah* broke that *Brazen-Serpent* to pieces, and call'd it *Nehuſhtan*, a contemptible Name, that is, only a Bit of *Braſs*. And God expreſſes himſelf with as much Indignation againſt your *Sacrifices*, as Inſufficient, of themſelves, to *Reconcile* to Him. In which ſence, He declares that He *Hates* them, that they are a *Trouble*, and an *Abomination* to Him, and that He is *weary* to *Bear* them. And that He will not *Accept* of them, or has *Requir'd* them, as a *Satisfaction* for *Sin*. What is it then that He

2 *Kin.* xviii. 4.

Iſai. i. 11. *to* 15.

He will *Accept*? Even the *Meſſiah*, for whom a *Body* was prepar'd, in which He was to make that *Attonement*, which the *Bodies* of *Beaſts* cou'd not. And which is very Particularly Deſcrib'd in the Liii. of *Iſaih*. And cannot be Apply'd to the *Jewiſh Nation* (as they wou'd now turn it) under their preſent *Sufferings* and *Calamity*. It is ſaid *ver.* 12. *He bore the Sin of many, and made Interceſſion for the Transgreſſors.* Do the *Jews* make Interceſſion for the *Gentiles*? or how do they *Bear* their *Sins*? It is ſaid *ver.* 9. *He had done no Violence, neither was any Deceit in his Mouth; yet it pleaſed the Lord to Bruiſe him*, &c. But what is before Recited out of your *Prophets*, and much more cou'd be added to the ſame purpoſe, ſhew plainly, that you have been *Bruiſed* for your *own* great

Pſal. xl. 6, 7.

Great *Wickedneſſes*. And th
opinion of your own *Righ*
ouſneſs is not the leaſt part o
your *Deluſion*. But you op
poſe your ſelves, and ſet u
contrary Pretences. For wh
you come to give an Accou
why your *Meſſiah* has *Delay'*
his coming ſo long beyond th
Time which was limited b
the *Prophets*; you have no othe
Anſwer, but that is it becauſ
of your *Sins*. And they muſ
be *Sins* more than *ordinary*
which have Provok'd God t
Break his *Promiſes*, ſo oft Re
peated, concerning the Tim
of the *Meſſiah*'s coming. S
that *here* you make your ſelve
the greateſt *Sinners* that can be
But in anſwer to *Iſai.* Liii.
then you are *Righteous* altoge
ther, and ther is no *Deceit* in
your *Mouth*! your *Nation* is
the *Righteous ſervant of the Lord*
there ſpoke of!

But

But of that *Servant* it is ſaid *ver.* 8. *For the tranſgreſſion of my People was he Stricken.* Therefore he was not that *People*; but he *Suffer'd* for that *People.*

The learned *Jew* ſays, That the *Death* which the *Chriſtians* wou'd Infer of the *Meſſiah* from this of *Iſai.* liii. means not a real *Death* (for they ſuppoſe rightly, but mis-underſtood, that their *Meſſiah* will live for ever) but only *Labores & Flagella* (as he words it) Great *Labours and Afflictions*, which they ſuppoſe He may endure, *Ante Perfectam Regni Revelationem*, before the full Eſtabliſhment of his Kingdom. And he brings, as a Parallel place, *In* Deaths *oft*, which the *Apoſtle* ſpeaks of himſelf, but it means no more than *Dangers.* *Lembor Col. Lar.* P. 53. 2 *Cor.* xi. 23.

Anſ. 1. The *Meſſiah*'s undergoing *Stripes* and *Afflictions*, tho' in order to his *Kingdom*,

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is as Adverſe to the *Jews* Notion of the *Meſſiah*, as *Death* it ſelf. For they ſuppoſe him to go on *Glorioufly* in *Conqueſts* and *Victory*; and not to be *Scourged* or *Ignominiouſly* Treated.

Anſ. 2. Being in *Deaths*, ſhews it ſelf to be a *Figurative* Expreſſion: For a man can be in *Death* but *once*, therefore not, in that ſence, *often* in *Deaths*. But as a man in *Battles* or *Storms* at *Sea*, may be ſaid to be *often* in *Deaths*, ſo the *Apoſtle* in the many *Dangers*, which he there Repeats. But far otherwiſe are the Expreſſions concerning the *Death* of the *Meſſiah*. *ver.* 8, 9, 12. *He was Cut off out of the Land of the Living. He made his Grave with the Wicked. He poured out his Soul unto Death.* And *Meſſiah* the *Prince* ſhall be *Cut* off, but *not for himſelf*, &c. If theſe Expreſſions do not ſig-

Iſai. liii.

Dan. ix. 25, 26.

nify

nify *Death*, what others can? And the *Jews* ſtruggling againſt it, ſhews only, that they are reſolv'd not to be Convinc'd, by any words whatſoever that can be ſpoken. They *Try* always; but dare *Stick* to none. For they are Contradictory to one another. And if one of their *Excuſes* hold, the Reſt muſt be *Falſe*. Which *Confuſion*, of it ſelf, were enough to *Convince* them, you ſhall ſee more of them.

To avoid this, and other *Propheſies*, which ſpeak expreſly of the *Poor* and *Low* ſtate, in which the *Meſſiah* was to appear. *Behold* thy *King* cometh unto thee *Poor*, or as we tranſlate it *Lowly*, *&c.* The modern *Jews* have fram'd to themſelves *Two Meſſiahs*: One *Ben. Joſeph*, of the Tribe of *Ephraim*, who was to be *Poor* and *Contemptible*; and undergo great *Indigni-*

Zech. ix. 9.

Indignities. The other *Ben. David*, of the *Tribe* of *Judah*, who was to be *Victorious*, and *Conquer* all the Earth before them; and to live for ever in *Temporal Grandure.* That he was to raiſe again from the *Dead*, all the *Iſraelites* of former ages: And among them, the firſt *Meſſiah Ben. Joſeph.* Thus the *Jews* ſhutting faſt their eyes, do *Dream*, and *Invent Meſſiahs*, on purpoſe becauſe they will not be concluded by the plain *Propheſies* of the *one* and *only Meſſiah.* Where do the *Prophets* ſpeak of *Two Meſſiahs?* But ſpeaking all along of *one* and of *the Son* or *Meſſiah*, does neceſſarily Exclude any other. If ther were *Two*, one would not be *the Meſſiah.* And by the ſame Rule; they make *Two*, they may make *two Score* of *Meſſiahs.* But this *ſhameleſs Contrivance* ſhews, how hard they

are

put to it, to Elude the Plain *Propheſies* of the *Meſſiah* : and is a confirmation of the true *Import* and *meaning* of theſe *Propheſies*, which are not anſwerable, but by ſuch *Poor* and *Guilty* ſhifts. It is for this reaſon that I have been ſo long upon this *Propheſie* of *Iſaiah*. And ſhewn the *Dream* of your *modern Rabies*, of Two *Meſſiahs*, unknown to all your *Expoſitors* before *Chriſt* came : But invented ſince, on purpoſe to Avoid the Plain and Undoubted *Characters* which our *Jeſus* bore of the *Meſſiah*.

4. The famous *Propheſie* of *Daniel*'s 70 weeks ; which according to the Prophetical computation of a *year* for a *day*, makes 490 years. In which time it was then fore-told that the *Meſſiah* ſhou'd come ; and our *Meſſiah* did come within that Time. And all there ſpo- *Dan.* ix. 24, &c.

ken

ken of him, were Punctuall
fulfil'd. As, that the *Messia*
ſhou'd be *cut off*; and ſoo
after, that the *City* of *Jeruſa*
lem, and the *Sanctuary* ſhou'
be *Deſtroy'd*; and the *Sacrifi*
and *oblation* ſhou'd *ceaſe*. An
that even after all this, *Deſo*
lations were determin'd againſ
your Nation.

And the end of the *Me*
ſiahs coming is likewiſe then
told, not *Temporal Conqueſts*
as you Dream of, but, *To f*
niſh the Transgreſſions, and t
make an End of Sins, and t
make Reconciliation for Iniquity
and to bring in everlaſting Righ
teouſneſs.

This *Propheſie* Pinches ſo
cloſe, that the modern *Jews* to
avoid it, wou'd endeavour to
diſcredit the whole Book of
Daniel: They dare not quite
throw it off, becauſe it was
Indubitably receiv'd by their
Fore-

Forefathers before *Chriſt* came. And the High Rank in which *Daniel* is put, Rather gives Him the Preference before all the Reſt of the *Prophets*, than Excludes him out of their Number. It makes him at leaſt, the moſt highly Favour'd of God, of all the men living in the world in his time. And his *Viſions* of the Four Great-*Empires* of the World; and *Propheſies* of the *State-Revolutions* which follow'd ſo Remarkably, made his *Propheſies* more *Noted* than thoſe of any of the other *Prophets*. And *God* ſets him forth as the *Standard* of *Wiſdom* amongſt *Men*: For theſe Reaſons, the *Jews* after *Chriſt* cou'd not Expunge this Book of *Daniel*. But about a 100 years after *Chriſt*, they quite Inverted the *method* of the *Books* of the *Old Teſtament*, which to that time had been Receiv'd

Ezek. xiv. 14, 20.

Ezek. xxviii. 3.

amongſt them, and made a new *Diſtribution* of them: and a *Diſtinction* of thoſe they call'd Ἁγιόγραφα, or *Holy Writings*; but put them in a Claſs below the *Inſpir'd* and *Canonical Scriptures*. And into this *Lower* Claſs they thruſt the Book of *Daniel*, at the end of the *Prophets*, which before was plac'd in the middle of them.

But this Book of *Daniel*, if it be not among thoſe which are *Inſpir'd*, in the Higheſt degree it cannot ſtand among any *Holy* or *Good* Writings; But muſt be reckon'd *Falſe* and *Blaſphemous*. Becauſe, it ſpeaks of it ſelf all along as *Immediately Inſpir'd* by *God*: And if thoſe *Viſions* and *Revelations* there Related, be not *True*; then it is telling of *Lies*, in the *Name* of the *Lord*, which is high *Blaſphemy*.

Therefor

Therefore ſince the Modern *Jews* dare not place the Book of *Daniel* lower than among the *Holy* or *Pious* Writings: they confeſs it to be *Inſpir'd* and *Canonical*; and have only diſcover'd their own *Guilt* in ſeeking to avoid the witneſs of their own *Prophets* to our *Meſſiah*.

5. That *Promiſe* concerning the *Temple* of *Solomon*, that *God's Name* ſhou'd be there *for Ever*, and *Perpetually*, cannot be Verify'd, but as it was a *Type* of the *Chriſtian Church*, which ſhall laſt *for Ever*. For *Types*, as *Pictures*, are often call'd by the *Name* of what they *Repreſent*: And by them, is meant that whereof they are the *Types*. 2 *Chr.* vii. 16.

6. As that Promiſe to the *Temple* of *Solomon*, ſo neither can that made to the *Second Temple*, be otherwiſe Verify'd, than as Fulfill'd in *our Meſſiah*:

Hag. ii. 3, 7, 9. That *the Glory of this Latter House ſhall be Greater than of the Former.* And yet it was *as nothing*, in Compariſon of the *Former.* How then ſhou'd the *Glory* be *Greater?* It is told becauſe, *The Deſire of all Nations* ſhou'd come into *It*, and *In this Place will I give Peace, ſaith the Lord of Hoſts.* Here was given the Eternal *Peace* and *Reconciliation* of *God* with *Men*, in the *Perſon* of *Jeſus Chriſt* in whom *God* was, by His means, *Reconciling the World* unto *Himſelf.* 2 *Cor.* 5. 19.

Some *Jews*, to avoid the force of this *Propheſie*, do now pretend, that, by the *Latter House*, *ver.* 9. is not to be meant the *Second Temple*, but ſome other yet to be Built. This is very *Precarious*, and a *Guilty* Plea. But it will not bear; for it is plain, that it was of that very Second *Temple* which the *Pro-*

phet

phet ſpoke. The *Compariſon*, *ver.* 3. is betwixt that *Temple* which they then ſaw, and the Firſt *Temple* of *Solomon*. And *ver.* 7. God ſpeaking of that *Temple* then Built, ſays, *I will fill* this Houſe *with Glory*. And *ver.* 9. *The Glory of* This *latter Houſe ſhall be greater than of the Former*. If it were ſpoken of a Third or a Fourth *Temple*, the word *Former* wou'd not Relate to the *Firſt Temple*. And ther was no other *Former*, when this *Propheſie* was given forth. It was the *Second Temple* that ſeem'd as nothing, in the Eyes of thoſe who had ſeen the *Firſt*, who therefore *Wept*. And, to comfort theſe, it was here Promiſed, that the *Glory* of that *Second* Houſe, ſhou'd exceed that of the *Former*. *Ezr.* iii. 12.

But ther were other *Glories*, much greater than that o the *Building*, which the Firſt *Temple* had; and the Second had none of them. As your own *Rabbies* do reckon them under 5 Heads. 1. The Holy *Ark* wherein were the *Table* of the *Covenant*, the *Pot* o *Manna*, and *Aaron's* Rod tha Budded: And where *God* wa ſaid to *Dwell*, between the *Cherubims* that Cover'd it. 2. The *Scechina*, or *Divine Preſence* in the *Cloud* of *Glory*. 3. The Miraculous *Urim* and *Thummim*. 4. The *Holy Fire* that came down from *Heaven*. 5. The Gift of *Propheſie*, or of the *Holy Ghoſt*. Theſe all Ceas'd under the *Second* Temple: which made its *Glory* much more *Inferior* to that of the *Firſt*, than the *Difference* as to the *Magnificence* of the *Building*. But all theſe *Glories* were much *Exceeded*

R. Kimchi. & R. Solom. in Hag. 1. 8. *and R. Bechai in Legem. f.* 59.

Pſal LXXX. 1.

ceeded under the *Second* Temple' they were *Fulfill'd*, and more *Divinely* Exhibited in their *Archi-Type* the *Meſſiah*; who was the True *Scheſhina*, God not only Appearing in, but *Perſonally* united to our *Nature*. Whoſe *Holy Spirit* Decended *Miraculouſly* in *Fire* upon His *Apoſtles*, the ſame day (of *Pentecoſt*) wherein the *Law* was given in *Fire* from Mount *Sinai*; and fill'd them with the *Gifts* of *Tongues*, of *Miracles*, and of *Propheſie*, which were now Departed from the *Temple*; and plac'd that Infallible *Urim* and *Thummim*, in their *Hearts*, which was but Faintly *Repreſented* in the *Breaſt-Plate* of your *High-Prieſt*.

7. Again of this *Second* Temple it was ſaid, *The Lord whom ye ſeek, ſhall ſuddenly come to his Temple; even the Angel of the Covenant whom ye delight* Mal. iii. 1.

in: Behold he ſhall come ſaith the Lord of Hoſts. Therefore it was neceſſary that the *Meſſiah* ſhou'd come during the ſtanding of the *Second* Temple. And that *Propheſie* can never now be Fulfill'd.

You have ſeveral times Attempted to Re-buil'd your *Temple*, in the Reigns of *Adrian*, of *Conſtantine*, of *Julian*, when having gain'd not only that *Apoſtat* Emperors *Conſent*, but that he was willing to bear the *Expenſes* of it; And gave orders for the Re-building of your *Temple* at *Jeruſalem*, in *Odium* to the *Chriſtians*; And the *Heathens* did with great zeal (for the ſame reaſon) aſſiſt you in it; even then, when you ſeem'd on all hands to have gain'd your purpoſe——Behold *God* did Immediately *Himſelf* Interpoſe! And by a Terrible *Earth-*

Quake

Quake threw up the *Stones* out of the very *Foundation* with that violence, as *Deſtroy'd* many of the *Work-men*, and *Spectators*. And by overthrowing the *Buildings* near adjoyning to the *Temple*, *Kill'd* and *Maim'd* many more of the *Jews*, who were there gather'd together, for the carrying on of this Work.

And when not *Terrify'd* with this, they again attempted to lay the *Foundations* of the *Temple*, Globes of *Fire* burſting out of the very *Foundations*, not only *Deſtroy'd* the *Work-men*, but *Devour'd* the *Stones*. This is Recorded in *Socrat.* Hiſt. *Eccl. l.* 3. *c.* 20. and in *Sozom. l.* 5. *c.* 22. who appeals to ſeveral Witneſſes of it, then living. And our *Chriſoſtome* ſays, *We all are Witneſſes of this thing*. But beſides theſe Teſtimonies of *Chriſtians*, this

Orat. 2. *Contr. Jud.*

is likewiſe told by *Ammianus Marcellinus*, who was not a *Chriſtian*, in his 23 *Book*. Thus the Building of the *Temple* was Defeated, at that time *A. C.* 361. and to this day. Tho' if you had a New Temple to morrow, that cou'd not ſolve the *Propheſies* that were made either to the *Firſt* or *Second Temple*. Which laſt has been Deſtroy'd, now more than 1600 years. Much leſs cou'd it ſatisfie all thoſe *Propheſies* that ſpeak ſo particularly of the *Time* of the *Meſſiah's* coming, which are *Longer* ſince *Paſt*.

IV. The *Propheſies* of the H. *Scriptures* concerning the *Time* of the coming of the *Meſſiah*, were ſo noted and known among the *Jews*, that when it drew near, *viz.* About the time that our B. *Saviour* came into the World, the *Jews* were generally

generally looking out for Him, and expected His coming. Some thought that *Herod* (who Repair'd the *Temple* and made it more Glorious) was He, and took the name of *Herodians*. Others follow'd *Theudas*; others *Judas* of *Galilee*.

Both of which are mention'd in our Hiſtory of the *Acts* of the *Apoſtles*. And likewiſe by your *Joſephus*. If it was not another *Theudas*, who as he tells, pretended to *Miracles*, viz. To divide the River *Jordan*, by his command, and give his followers Paſſage through it, on dry Land. He mentions another *Impoſtor*, who led the *Jews* into the *Wilderneſs*, and promiſed them Deliverance, if they wou'd follow him thither: whom *Feſtus* Deſtroy'd, with all his Followers. This our *Saviour* litterally *Fore-told*. And cautions

Act. v. 36, 37.

Joſeph Antiq. l. xx. viii. *c.* 1, 2. *l.* xx. *c.* 2.

ibid. c. 7.

Math. xxiii. 23, 24, 25, 26. cautions againſt following theſe *Falſe-Chriſts* and *Falſe-Prophets* into the *Deſert*. And *Joſephus* ſays, that ther were at that time (which was about 57 or 58 years after the Nativity of *Chriſt*) many *Enchanters* and *Deceivers*, who Perſuaded the common People to follow them into the *Deſert*, where they Promiſed to work *Miracles*, *&c.* He ſays, that the *Country* of *Judæa* was *ſtor'd* with *ſuch*; So intent were they then, to find out their *Meſſiah*: And ſo Perſuaded that that was the *Time* of His coming. The two Brothers *Aſinæus* and *Anileus*, both *Weavers*, had mighty *Succeſſes*: But were at laſt Deſtroy'd, and were the occaſion of the Deſtruction of many of the *Jews*, who follow'd them, about 40 years after the Birth of *Chriſt*. And about 74 years after;

Joſeph Antiq. l. xx. *c.* vi.

ibid. *l.* xviii. *c.* xii.

after, another *Weaver*, on *Jonathan*, led many of the *Jews* after him into the *Wilderneſs*, where he promiſed to ſhew them *Signs* and *Wonders*. He was *Burnt* alive, and multitudes of the *Jews* were *Maſſacr'd* about *Cyrene*. This was two years after the Deſtruction of *Jeruſalem*. And *Joſephus* tells, that the great cauſe of that, was their Expectation of their *Meſſiah*, then to come. For he ſays, That *the Chief thing which Incited them to that War* (with the *Romans*) was a *Doubtful Propheſie* (as he calls it) *found in the Holy Scriptures, that, about that time, one of their Country ſhou'd be Monarch of the whole World*. He ſaid (after the Deſtruction of *Jeruſalem*) that they were *Deceiv'd* in this *Interpretation* of the *Propheſie*; which he (*then*) Ap-

Id. de Bell. Jud. l. vii. *c.* 31.

Bell. Jud. l. vii. *c.* 12.

ply'd

ply'd to the Reign of *Veſpaſian*, as if Fulfill'd in Him.

V. But what is more Remarkable, the *Romans* themſelves had the ſame notion current among them. And not only they, but all the *Eaſtern* part of the World, which may well Include all that was then known. Thus ſays *Suetonius*, in the Life of *Veſpaſian*, *Percrebuerat Oriente toto vetus & Conſtans opinio, eſſe in Fatis, ut eo Tempore*, Judæa *profecti rerum potirentur*. i e. That *an Ancient and Conſtant Tradition had obtain'd throughout all the Eaſt, that in the Fates it was Decreed, that, about that Time, ſome who ſhou'd come from* Judæa, *ſhou'd obtain the Dominion*, or *Government*, *i. e.* of the *World*, which the *Romans* then Poſſeſs'd. And *Corn. Tacit.* (Hiſt. *l.* 5.) ſpeaks almoſt in the ſame words, telling of the great

Pro-

Prodigies, which preceded the Deſtruction of *Jeruſalem*, He ſays, that many underſtood them as the Fore-runners of that Extraordinary Perſon, whom the *Ancient Books* of the *Prieſts* did Fore-tell ſhou'd come, *about that Time*, from *Judea*, and obtain the *Dominion*. *Pluribus perſuaſio inerat, Antiquis ſacerdotum Literis contineri, eo ipſo tempore fore, ut valeſceret oriens, profectique* Judæa *rerum potirentur.*

Theſe *Ancient Books* of the *Prieſts*, muſt either mean the H. *Scriptures* of the *Old Teſtament*, in the hands of the *Jewiſh Prieſts*, and which were known to the *Romans*: And, if ſo, it ſhews the ſenſe of the *Jews* at that time, and before, that that was the time of the *Meſſiah's* coming: Or otherwiſe, which is more Probable, by theſe Books, were meant the

the *Oracles* of the *Sibyls*, which were kept with great veneration by the *Roman Prieſts*: And which very plainly foretold the coming of *Chriſt*; and pointed out the very Time. And this rais'd ſo great an *Expectation*, and a *Jealoſy* in the *Roman* Government, at that Time; with a watchful Eye, particularly upon the *Jews*. The ſame year that *Pompey* took *Jeruſalem*, one of *Sibyl's Oracles* made a great Noiſe, *viz.* That *Nature was about to bring forth a King to the Romans*. Which, as *Sutetonius* tells in the Life of *Auguſtus*, did ſo Terrifie the *Senat*, that they made a *Decree*, that *none Born that year ſhou'd be Educated*. And *that thoſe whoſe wives were with Child, did each conceive Great Hopes, applying the Propheſie to themſelves*——*Senatum exterritum cenſuiſſe, ne quis illo*

Anno

Anno genitus Educaretur, eos qui Gravidas uxores haberent, quod ad ſe quiſque ſpem traheret, curaſſe ne Senatus conſultum ad Ærarium deferretur. And *Appian*, *Plutarch*, *Saluſt*, and *Cicero*, do all ſay, that it was this *Propheſie* of the *Sibyls*, which ſtir'd up *Cornel. Lentulus* at that time, he hoping that he was the Man who ſhou'd be *King* of the *Romans*. Some apply'd it to *Cæſar*, which *Cicero* (De *Divinatione*) after *Cæſar's* Death, ridicules, and cautions that thoſe *Propheſies* ſhou'd not be Interpreted of any future *King* to be in *Rome*. *Cum Anſtitibus agamus, & Quidvis potius ex illis Libris, quam Regem proferant: quem Romæ poſt hæc nec Dij, nec Homines eſſe patientur.* *Virgil* in his famous iv. *Eclogue*, wrote about the beginning of *Herod* the *Great*, Complem-

Complements the *Conſul Pollio*, with this *Propheſie*, by ſuppoſing it might refer to his Son *Saloninus*, then Born. But the words are too Great to be verify'd of any mere mortal Man. And ſpeak of ſuch a *Golden Age* and *Renovation* of all things, as cannot be fulfill'd in the *Reign* of any Earthly *King*. And *Virgil* do's expreſs it, almoſt in the words of the H. *Scriptures*, wherein they tell of the Glorious *Age* of the *Meſſiah* ; of *New Heavens* and a *New Earth*, then to *Begin* ; and to be finally *Compleated*, at the End of the World. *Iſai.* Lxv. 17. 2 *Pet.* iii. 13.

Ultima Cumei venit jam Carminis Ætas :
Magnus ab integro ſeclorum naſcitur ordo.
Jam nova Progenies cælo demittitur Alto. Tu

Tu modo naſcenti Puero, quo Ferrea primum
Deſinet, ac toto ſurget Gens aurea mundo——

The laſt Age decreed by Fate
is come:
And a new Frame of all things
does Begin,
An Holy Pogeny from Heaven Deſcends.
Auſpicious be his Birth, which
puts an End
To the *Iron* Age, and from
whence ſhall Riſe
A *Golden* State far Glorious
thro' the Earth.

Then the *Poet* runs a Diviſion upon the *Peaceable* ſtate of that *Reign*, perfectly a *Paraphraſe* of *Iſa.* Lxv. from *ver.* 17. which ends *ver.* 25. *The Wolf and the Lamb ſhall feed together, and the Lion ſhall eat ſtraw as the Bullock; and Duſt*

ſhall

ſhall be the Serpents meat. They ſhall not Hurt, nor Deſtroy, in all my Holy Mountain, ſaith the Lord.

——*Nec magnos metuent armenta Leones.*
Occidet & Serpens, & fallax Herba veneni occidet.

——Nor ſhall the Flocks fierce *Lyons* fear.
No *Serpent* ſhall be there, or Herb of *Poiſonous* Juice.

Nay the very *Atonement* for our *Sins*, which *Daniel* attributed to the *Meſſiah*. chap. ix. 24. *To finiſh the Tranſgreſſion, to make an end of Sins, and to make Reconciliation for Iniquity*, is thus expreſt in this *Eclog.*

Te Duce, ſi qua manent ſceleris veſtigia noſtri,
Irrita perpetua ſolvent formidine terras.

By

By thee, what footſteps of our
Sins remain
Are blotted out, and the whole
World ſet Free,
From her perpetual Bondage,
and her Fear.

And the very words of *Haggai*, ii. 6. ſeem to be Literally Tranſlated by *Virgil*. Thus ſays the *Prophet* of the coming of the *Meſſiah*, *Yet once, it is a little while, and I will ſhake the Heavens, and the Earth, and the Sea, and the dry Land. And I will ſhake all Nations, and the Deſire of all Nations ſhall come.* And thus the *Poet*,

Aggredere O magnos (aderit jam tempus) Honores,
Chara Deum ſoboles, magnum Jovis incrementum.
Aſpice Convexo nutantem pondere mundum,

Terraſ-

Terraſque, tractuſque Maris, Cælumque profundum.
Aſpice Venturo Lætenter ut omnia ſæclo.

Enter on thy high Honor, now's the Time,
Offspring of *God*, O thou great Gift of *Jove*.
Behold the World, Heaven, Earth, and Seas do ſhake.
Behold how all Rejoyce to Greet that Glorious Age!

And as if *Virgil* had been *Learn'd* in the *Doctrine* of *Chriſt*, he tells, that theſe *Glorious Times* ſhou'd not begin Immediately upon the *Birth* of that *Wonderful Perſon*, then expected to come into the World; But that *Wickedneſs* ſhou'd ſtill keep its Ground in ſeveral Places.

Pauca

Pauca tamen ſuberunt Priſcæ
Veſtigia Fraudis.
——Erunt etiam altera Bella.

Yet ſome remains ſhall ſtill be left
Of Ancient *Fraud*, and *Wars* ſhall ſtill go on.

Now how *Virgil* Apply'd all this, is not the matter; whether in part to *Auguſtus*, or partly to *Pollio*, and partly to *Saloninus* his *Son*, then newly Born. But it ſhews the general Expectation that ther was, at that Time, of the *Birth* of a moſt Extraordinary *Perſon*, who ſhou'd Introduce a *New* and *Golden Age*; And both *Reforme* and *Govern* the *whole World*. Juſtly therefore call'd by the *Prophet*, the *Deſire of all Nations*.

Now

Now the *Sibyls* had pointed out the Time to be *Then* at hand. And if it ſhou'd be ſuppoſed (tho ther is no Reaſon for it) that the *Jews* had *Forg'd*, or *Interpolated* theſe *Oracles*; and made them ſpeak thus in the Language of the H *Scriptures*, yet this ſtill ſhews that the *Jews*, at that Time did ſo underſtand the *Propheſies* of the *Old Teſtament*, concerning of the *Meſſiah*, as that *Then* was the *Time* prefix'd for his coming.

But if theſe *Propheſies* of the *Sibyls* be what they ſpeak themſelves (againſt which nothing but *Preſumption* has yet Appear'd) then can they not be deny'd as a Demonſtrative Proof of our *Jeſus* being the *Meſſiah*; for they Deſcribe him ſo *Perſonally*, and ſo *Plainly*, that this is made the cauſe of ſuſpicion againſt them; as if they cou'd

cou'd not be Genuin, becauſe they ſpeak ſo very Plainly and Particularly of *Jeſus Chriſt*.

This has carry'd ſome *Chriſtian Criticks* too far, to Reject, upon this only Preſumption, the Authority of the *Sibyls*. And yet they have not (not any of them that I can find) taken into due to Conſideration, the Anſwer which *Origen* gives to this ſame Objection of theirs, for it is not a new one. It was firſt Objected by the *Heathens*. *Celſus* had recourſe to this, *Alledging*, that the *Chriſtians* had *Interpolated* and *Added* ſeveral things to the *Propheſies* of the *Sibyls*. But * *Ori-*

* Ἀποφηνάμενος, ὅτι παρενεγράψαμεν εἰς τὰ ἐκείνης πολλὰ καὶ βλάσφημα· καὶ μὴ ἀποδείξας μήδ' ὅ, τι παρενεγράψαμεν· Ἀπεδείξε δ' ἄν, εἰ τὰ Ἀρχαιότερα Καθαρώτερα ἐδείκνυε, καὶ οὐκ ἔχοντα ἅπερ οἴεται παρεγγεγράφθαι. μὴ ἀποδείξας δὲ μήδ' ὅτι βλάσφημά ἐστι ταῦτα. Orig. Contr. Cels. *l.* 7.

Origen appeals to the *Ancient* Copies of them. And Provokes *Celſus* or any of the *Heathens* to ſhew what was *Added*, which he ſays they cou'd not Inſtance: And that certainly they wou'd if they cou'd. Yet ſome of our *Criticks* have declared themſelves, in this, for *Celſus* againſt *Origen*: But without Anſwering of *Origen*'s Argument, which *Celſus* cou'd not. And it is not to be Imagin'd that *Origen* wou'd have put the *Iſſue* upon ſuch a Plain *Matter of Fact*, if it had not been True. And which cou'd have been ſo eaſily Diſprov'd.

But this eſpecially is to be Conſider'd, that the *Primitive Fathers* of the *Church*; as *Juſtin*, *Clemens*, *Theophilus*, *Athenagoras*, *Origen*, *Euſebius*, *Lactantius*, *&c.* did lay ſo great ſtreſs upon the *Sibyls*, and Quoted them

them ſo often againſt the *Heathens*, that they call'd the *Chriſtians Sibyllianiſts*. *Clemens Alexandrinus*, in his *Stromat. l. 6.* Quotes St. *Paul* (ſome work of his now Loſt) in his Diſputations with the *Gentiles*, referring them to their own *Sibyls*. And he liv'd near to the time of St. *Paul*; ſo that we muſt ſuppoſe this to have been at leaſt the current opinion of that early Age of St. *Clement*. This is obſerv'd, *Obiter*, for the ſake of ſome *Chriſtian* Criticks, who ſeem not to have a due Regard for the Authority of the Primitive *Fathers* of the *Church*.

But as to what Concerns you *Jews*, and the preſent Subject we are upon; ther can be no Diſpute, by what is Quoted out of the *Sibyls*, by ſeveral Authors, before *Chriſt* came, that they ſpoke of a *Wonder-*

ful Perſon to appear in the World; who ſhou'd Rule all Nations: And that it was underſtood, as well by the then *Jews*, as *Romans*, to be about that Time in which our *Jeſus* was Born. Now ther cou'd be none but *Jews* or *Heathens* to have made theſe *Propheſies* of the *Sibyls* (ther being no *Chriſtians* then in the World) And, as ſaid before, it is all one, as to our preſent Argument, whether the one or the other made them. For I bring them now only to ſhew, that ther was a general Expectation of the *Meſſiah*, at that Time, when our *Jeſus* was Born. And I have ſhewn that it was *Univerſal*, all the World over. The greateſt part of which was then under the *Roman* Government; who likewiſe Teſtify, that all the *Eaſtern* part of the World had the ſame Expectation. And

And that not only, at that time, as if then put into their Heads (by the *Craft* or *Artifice* of the *Jews*, as ſome *Fanciful* men have pleaſed themſelves to *Imagin*) But that they had it all along as an *Ancient* and un-doubted *Tradition*, written in the Books of *Fate*: And that it ſhou'd come to paſs, at that very Time. And never but at that Time was ther any ſuch general Expectation.

This Univerſal *Impulſe* (if we will call it no more) which was Imprinted, in what ever manner, upon the minds of the whole *Earth*, to Expect a *Glorious* and *Wonderful Deliverer*, *Reſtorer*, and *King* of the *World*, at that *Time*, when our Bleſſed *Lord* and *Saviour* was *Born*, (And never before or ſince) cannot be made of leſs Account, than a very *Extraordinary*, and even *Divine*

Apparatus, or *Preparing* of the *way*, whereby to Introduce the *Son* of *God* with the general *Expectation* and *Commotion* of whole *Nature*, into the World!

And among all theſe, the *Expectation* was moſt *Firm*, as ther was moſt reaſon, with *you*, the *Jews*, who had the *Lively Oracles* of the Holy *Scriptures*; which punctually *Pointed* out the *Time*, wherein God had Decreed to ſend His Great *Meſſiah*, into the World.

This appears, with a flagrant Evidence, in your ſetting up, at *that* Time, this and that Perſon for the *Meſſiah* (as I have before ſhewn, out of *Joſephus*) and ſo continu'd to the Deſtruction of *Jeruſalem*.

And ſince that time, you have not deſiſted looking out for your *Meſſiah*: And following every *Impoſtor*, that, with any

any or no *Pretence*, ſet Himſelf up for it. As our *Lord*, your True *Meſſiah*, has Foretold to you, that many wou'd come in His Name, ſaying, I am *Chriſt*. *Behold* (ſays he) *I have told you before*. But you wou'd not Believe. And it has turn'd to your Deſtruction. *Math.* xxiv. 25.

VI. The *Hiſtory* of theſe *Falſe-Meſſiahs* has been lately wrote by *Johannes a Lent*. And Printed *Herbonæ*. 1697. with ſufficient vouchers from *the Rabbies* of the *Jews* themſelves. Let me but name them; To ſhew the *Succeſſion* of *Deluſion* in the *Jews*. You have heard before out of *Joſephus*, the multitudes of *Falſe-Meſſiahs* before the Deſtruction of *Jeruſalem*. Afterwards *A. C.* 114. you ſet up another, in the Reign of *Trajan*; one *Andrew* which occaſion'd the De-

ſtruction of many Thouſands of you. Again in the Reign of *Adrian*, another, whom ye call'd *Bar Cohab i. e.* The *Son* of a *Star*. Alluding to the *Star* of *Jacob*. *Num.* xxiv. 17. And again *Rebelling* under this *Meſſiah*, caus'd a moſt dreadful Deſtruction amongſt you, inſomuch, that, as your ſelves have told it, in your own Books; ther was twice the number of *Jews* that Periſh'd, upon this occaſion, more than all thoſe that came out of *Egypt*. And that you ſuffer'd more under *Adrian*, than under *Nebuchadnezzar* or *Titus*. When you were at laſt un-deceiv'd (too late) Then you chang'd the Name of this *Falſe-Meſſiah* from *Bar Cochab*, the *Son* of a *Star*, to *Bar Coſibah* i. e. The *Son* of a *Lye*, as being a *Falſe-Meſſiah*.

And

And how oft have you been deceived ſince! In the year of *Chriſt* 434. in the Reign of *Theodoſius* the younger, another *Pſeudo-Meſſiah* aroſe in the Iſland of *Crete*, who ſaid that he was *Moſes*; and ſent from *Heaven* to carry the *Jews* in *Crete*, on Dry ground, thro' the *Sea*, and perſuaded ſeveral of them, to throw themſelves into the *Sea*.

In the year of *Chriſt* 520. another *Pſeudo-Meſſiah*, one *Dunaan* aroſe in *Arabia*, and with the *Jews*, who follow'd him, ſet upon the *Biſhop* and *Chriſtians* in the City of *Negra*, and committed great *Outrages*, till he was Deſtroy'd.

A. C. 529. The *Jews* and *Samaritans* in *Paleſtin*, were ſeduc'd into *Rebellion*, by *Julian*, a *Pſeudo-Meſſiah*, which occaſion'd the Deſtruction of many of them.

And when *Mahomet* appear'd about the year 620. the *Jews* flock'd to him, as their *Meſſiah*, to which he, at firſt pretended. And they ſtuck to him, till, as ſome ſay, they ſaw him eat *Camels Blood*, or, as others tell, for other Reaſons, they left him. Indeed he left them, and ſet up other Pretences.

After, *A. C.* 721. They follow'd a certain *Syrian*, who ſaid that he was *Chriſt*.

A. C. 1137. They follow'd another in *France*, which occaſion'd their Baniſhment out of that Country; and the ſlaughter of great numbers of them.

The year following, *viz.* *A. C.* 1138. in *Perſia*, a *Falſe-Meſſiah*, taking Arms, brought great Miſchiefs upon the *Jews* there.

A. C. 1157. The *Jews* riſing under another *Meſſiah*, in *Spain*, had well nigh all of them been cut off. *A.*

A. C. 1167. They ſuffer'd much, under another *Meſſiah*, in the Kingdom of *Fez*.

And the ſame year, under another in *Arabia*; who gave for a *ſign*, that after his *Head* was cut off, by the King of *Arabia*, he wou'd Riſe to Life. Which he did not. But by this eſcap'd a more cruel Death. And not long after, in the ſame 12*th Century*, they ſuffer'd much by another, beyond *Euphrates*; who gave for his *Sign*, that he wou'd go to Bed at night *Leprous*, and riſe *Sound* in the Morning.

About the year 1174. Another aroſe in *Perſia*, and led the *Jews* into *Rebellion*; which occaſion'd great Deſtruction among them. And one *David Almuſar*, occaſion'd the like to them in *Moravia*, in *Germany*.

And again, in the ſame *Century*, another *Pſeudo-Meſſiah*. All mention'd by *Maimonides* and other *Jewiſh Rabbins*.

Who likewiſe tell us of that moſt famous *Pſeudo-Meſſiah*, in *Perſia*, call'd, *David El David*, alias, *David Alroy*, about the year 1199. or 1200. a great *Magician*, who deluded many of the *Jews*.

A. C. 1222. Many *Jews* follow'd a *Falſe-Meſſiah* in *Germany*, whom they call'd the *Son* of *David*. And the ſame year expected their *Meſſiah* to be Born of a Woman, then with Child, at *Worms*. But it prov'd a *Girle*.

A. C. 1465. When the *Saracens* made ſuch Inroads upon *Chriſtendom*, the *Jews* then thought their *Meſſiah* was come, to fight their Battles.

And

And the ſame year, Rabbi *Abraham Avenaris*, a *Jewiſh* Aſtrologer, from the Conjunction of *Jupiter* and *Saturn* in the Sign *Piſces*, foretold the comming of the *Meſſiah* to be then at hand.

And afterwards *R. Abarbanel*, in his Commentary upon *Daniel. p.* 84. 86. Gather'd the Time of the *Meſſiah's* coming from the like Conjunction of *Jupiter* and *Saturn* in *Piſces*.

About the year 1497. The *Jews* were again deceiv'd in in *Iſhmael Sophus*, whom they took for their *Meſſiah*, who having got together an Army of Vile and Profligate Men, purſu'd his *Victories* ſucceſsfully through *Media*, *Parthia*, *Perſia*, *Meſopotamia*, and *Armenia*. But at laſt cheated the *Jews*, and ſet up a New *Sect* for *Mahomet*.

A.

A. C. 1500. Rabbi *Aſcher Lemla* Appear'd in *Germany*, as the *Fore-Runner* of the *Meſſiah*, who, he promiſs'd ſhou'd come, and reſtore the *Jews* to the Land of *Canaan*, that ſame year. And the *Jews* generally, every where did believe him: And appointed Publick *Faſts* and *Prayers* to prepare for the Coming of their *Meſſiah*.

About the year 1534. A New *Meſſiah* roſe up in *Spain*. Who was Burn'd by *Char.* V.

As was another at *Mantua*, *R. Salomo Malcho*; whom many of the *Jews* did believe, came again to Life, after he was Burn'd; and every *Sabbath* viſited his Wife *Zephati*.

But the Emperour ſpair'd *R. David*, who call'd himſelf one of the *Emiſſaries* of the *Meſſiah*, then ſoon to Come.

Who,

Who, when he was at *Rome*, is ſaid to have *Faſted* Six days together.

Another *Pſeudo-Meſſiah* Roſe up in the *Eaſt Indies*, about the year 1615.

And another in *Holland*. *A. C.* 1624.

But the famous *Pſeudo-Meſſiah Sabethai Zevi*. *A. C.* 1666. is a ſtory Remarkably known; who after all the Expectation of the People of the *Jews*, turn'd, at laſt, *Mahometan*, to ſave his *Life*.

And no longer ſince than the year 1682. Ther has got up another *Falſe-Meſſiah*, *R. Mardochai*, a *German Jew*: whom almoſt all the *Jews* in *Italy*, and many in *Germany* have own'd: But, like wiſe Men, with due Reſpect to the *Inquiſition*, and *Self-Preſervation*; whether he be yet *Alive*, or what ſtreſs the preſent

Jews

Jews do lay upon him, I cannot tell; nor do I ſuppoſe they will be willing to own.

But from the Foregoing account, I wou'd lay before them, what a ſtrange *Uncertainty* they are at. Running after every *Impoſtor* for their *Meſſiah*; having loſt all the *Marks*, whereby they may know their *Meſſiah*. Nay, being willing they ſhou'd be Loſt; and Diſputing againſt them, for this only Reaſon. That becauſe all the *Marks* given of the *Meſſiah*, in the *Old Teſtament*, do meet in our Bleſſed Lord and Saviour *Jeſus Chriſt*; and can never meet in any other: Therefore they wou'd have no *Marks* of Him at all.

The Learned *Jew* who diſputed with *Limborch. An.* 1687. (five years after their laſt, or preſent *Meſſiah*. *R. Mardochai* appear'd) contends, that the Prophets

Prophets foretold neither the *Time* or *Place* of the Nativity of the *Meſſiah*. And ſays, that *Miracles* were not needful to prove his miſſion; but only to Gather the *Jews* together from all parts of the World; and to Conquer the Nations. *Limb.* p. 73. p. 55.

Agreeable to this Notion, the *Pſeudo-Meſſiah* before mention'd, who Aroſe in *Perſia*. *A. C.* 1138. when deſir'd to ſhew ſome *Miracle*, to prove his Miſſion; ſaid, that the *Meſſiah* was not to be known by *Miracles*, but by his *Succeſs* in Conquering the World.

And your famous *Maimon* ſays the ſame; that the *Meſſiah* was not to work *Miracles*: But to *Fight* the *Lord's Battles*, and *Conquer* all before him. H. Melac. *and* Milch. *c.* 11.

Mahomet made the like excuſe for his not working of *Miracles*. He ſaid, that *Moſes*, *Solomon*, and *Jeſus* were ſent Alcoran. *c.* 2, 3, 4, *&c.*

to

to ſhew God's *Righteouſneſs*, *Wiſdom*, and *Clemency*, to which *Miracles* were neceſſary to gain *Belief*: But that he (*Mahomet*) was ſent to ſhew God's *Fortitude*; to which no *Miracles* were neceſſary, but to enforce it with the *Sword*, which carry'd its own Conviction.

The *Guilt* and *Folly* of this Excuſe is Apparent. For at the firſt ſetting up of any for the *Meſſiah*, how ſhall it be known that he ſhall have *Succeſs*? We ſee how often the *Jews* have been *Deceiv'd*, and *Ruin'd* by it. But do they believe that their *Meſſiah* ſhall have *Succeſs*, without *Interruption*, all along from his firſt ſetting up? No, the Learned *Jew* before mention'd, Interpreting the *Death* of the *Meſſiah*, which is ſpoke of *Iſai.* Liii. only of *Troubles* and *Afflictions* which he ſhou'd endure; ſays it ſhall be

Limborch. *p.* 53. *and* 127.

be in the *Wars* with the *Nations*, before he *Compleat* the *Redemption* of the *Jews*; and then (ſays the Learned *Jew*) ſhall be fulfill'd, that *Propheſie* of *Jeremiah*, *& erit dies Tribulationis* Jacob, *ſed ex ea ſalvabitur*. That the *Jews* ſhall ſuffer great *Tribulation*; but ſhall be ſav'd out of it: So that, by this Rule, they cannot know their *Meſſiah*, by his *ſucceſs*; till he is quite *Ruin'd* and *Deſtroy'd*; and they *Confounded*, as it has hitherto befall'n them.

One wou'd think this enough to open their Eyes. That while they have obſtinatly Rejected the *Sure* and *Infallible Marks*, which *God* by his *Prophets*, has given of the *Meſſiah*; they have left to themſelves no *Marks* or Rules at all, whereby they can know him;

him; or which do Diſtinguiſh him from every *Impoſtor*.

Joh. vii. 31. The *Jews* in our *Saviour's* time, did expect that the *Meſſiah* when he came, wou'd work *Miracles*. Many of the *Falſe-Meſſiahs* Pretended to it. And no doubt, the preſent *Jews* wou'd think it a great Confirmation of any who ſhou'd now ſet up for their *Meſſiah*. Which ſhews, that they Diſpute againſt the neceſſity of *Miracles*, to vouch the *Meſſiah*; becauſe they cannot deny thoſe of *our Saviour*. And it likewiſe Diſcovers their *Diffidence* in ever having a True *Meſſiah* to Come (whatever they Pretend) becauſe they dare not put it to the Iſſue of a *Miracle*; or Truſt that they ſhall have any who ſhall be endow'd with ſuch a *Power*.

Yet

Yet they reject Him, who they cannot but own had that *Power*. And confeſs that they are ready to acknowledge *another* without that *Power*: That is, they Reject the *Strongeſt Credentials*; and will Accept of *Leſſer*. They cannot deny this to be their caſe. They will not ſay, that they do not *Deſire* they had a *Meſſiah*, who cou'd work *Miracles*, to vouch his *Miſſion*. And their *Doctors* have aſſerted, *That as the* Meſſiah *was to be Greater than* Moſes; *ſo when he came, he ſhou'd work Greater* Miracles *than* Moſes *had done*. As it is Quoted out of *R. Levi, Ben. Gerſon, Paraſcha*, by *Theodorick Hackſpan*, in his Edition of *R. Lipmann*'s Book, *Nizachon. An.* 1644. p. 387. Yet now they cry down *Miracles*, as a *Mark* of the *Meſſiah*, becauſe they deſpair of any

any ſuch; that is indeed, of any *Meſſiah* at all to Come. For no otherwiſe can they know him, whenever they ſuppoſe that he ſhou'd Come. They confeſs that they cannot know him by the *Time* when he ſhou'd come, nor by the *Works* he ſhall do, when come; other than by the *Iſſue* of his *Battles*; which they cannot know before hand: And conſequently can never be ſure with whom to Joyn, in time, before it be too late; as they have hitherto Experimented in all their *Falſe-Meſſiahs*.

I wou'd Intreat them to think of another thing, as to the *Time* of the *Meſſiah*'s coming. They never ſet up any *Falſe-Meſſiah*, nor did any pretend to it, till near the *Time* that our Bleſſed *Saviour* came into the World; which was the *Time* foretold by *Daniel* and the

the *Prophets*. And ſince that Time, they have been perpetually ſetting up of *Falſe-Meſſiahs*, one after another, even to our Times. Which ſhews plainly, that the *Time* wherein *our Meſſiah* did come; was the *Time*, wherein he was generally expected by the *Jews*: And that then they underſtood their *Law* and their *Prophets*, in the ſame ſenſe that *We* have done; as to the *Time* of the *Meſſiah*'s coming. Tho' now they wou'd Diſſemble it.

VII. I come now in the next place to conſider (what I have before hinted) The excuſe that you have for the Delay of your *Meſſiah*'s coming beyon'd the Time (as your ſelves have confeſs'd) which was foretold by the *Prophets*. And you have ſo little to ſay, upon this Point, that you only pretend,

your

your *Sins* have hindred his coming. This is a very *Bare*, and looks like a *Guilty put off*. Surely it cannot ſatisfie your ſelves: For I pray you to conſider. 1. What are thoſe *Sins* you now Complain off? They muſt be more than *Common Sins*, that ſhou'd defeat ſo many *Expreſs* and *Solemn Propheſies*. And by your Interpretation of *Iſaiah*. Liii. (before ſpoke to) you pretend to be *Righteous* and *Holy* to a *Superlative* degree.

But what are thoſe *Sins* that ſhou'd prevent the coming of your *Meſſiah*? Are they Greater than thoſe of which you were formerly Guilty? in the days of *Moſes*. And from that time to the *Captivity*, (2 *Kin.* xvii. 7 *to* 24.) In the Captivity, and after (*Ezr.* ix. *Neh.* ix. *Ezek.* xvi. *Dan.* ix. *Zech.* vii. and the whole *Propheſie* of

Read *Deut.* ix.

of *Malachi*) No, you are not now ſo Guilty of theſe *Idolatries* and vile *Abominations*: you have greatly *Reform'd* your ſelves from theſe: And (excepting only your Rejecting of your *Meſſiah*, and ſtanding out ſtill againſt him) you have not now, nor have had ſince his coming, more *Sins* to anſwer for, or more notorious, than other Men. So that this, of your ſuppoſing the coming of the *Meſſiah* to be delay'd for your *Sins*, ſeems only to be an excuſe, becauſe you can find no other.

2. The coming of the *Meſſiah* is promis'd as a *Remedy* for *Sin*. *In that day there ſhall be a Fountain opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem, *for Sin and for Uncleanneſs*. And what is before Quoted, *Dan.* ix. 24. Expreſſes the deſign of His *Zech.* xiii. 1.

coming to be, *To make an end of Sins, and to make Reconciliation for Iniquity.* So that our *Sins* are ſo far from being a Reaſon for the *Deferring* of His coming; that they are rather an Argument for the *Haſtning* of it. The Prophet *Jeremiah* ſpeaking of the coming of the *Meſſiah*, and the condition of the *Jews* at that time,

Jer. 111. Recites their moſt Horrible *Wickedneſs*, and of *Judah* worſe than *Iſrael*, and promiſes the new Covenant of the *Meſſiah*, as a *Redemption* to the *Penitent*; when *God* wou'd

ver. 14. give them *Paſtors, according to his own Heart, which ſhou'd feed them with knowledge and underſtanding.* And to ſhew that this was not the Renewing or Reſtoring of the *Legal* diſpenſation; but the leaving it behind, for one more excellent,

ver. 16. it is added; *In thoſe days, ſaith the*

the Lord, they ſhall ſay no more, the Ark of the Covenant of the Lord; neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit it, neither ſhall that be done any more. And this is the time of the great *Wickedneſs* of *Iſrael.* And this is according to the *Tradition* which your Rabbi *Juda* tells in *Maſoreta*, under the Title *de Synedrio. c. Helec.* That at the time of the coming of the *Son* of *David*, the *Temple* ſhou'd be a *Den* of *Thieves*, or *Unclean* Perſons. And that this ſhou'd be a time of great *Diſſoluteneſs* is likewiſe deliver'd in your *Talmud* tit. *de Synedrio*, & *de Ponderibus*, *&c.* and by ſeveral of your *Rabbies.* So that this Excuſe, of your *Meſſiah* delaying his coming, becauſe of your *Sins*, is againſt your own *Expoſitions* and *Traditions*, as well

as not only without any ground from, but contrary to the Tenure of the Holy *Scriptures*; which I come next to ſhew, yet more Expreſly.

3. The *Promiſes* of the coming of the *Meſſiah*, are not only *Poſitive*, and without any *Condition*: But the caſe is expreſly put of the *Sins* of *David* or of his *Poſterity*; and there *God* declares, that tho' he will *Puniſh* thoſe *Sins*; yet that becauſe of them, he wou'd not *Break* or *Alter* the *Promiſe* he had given, concerning the coming of the *Meſſiah*.

2 *Sam.* vii. 14. *Pſal.* Lxxxix. 30, 33, *to* 37.

4. But I have another Anſwer yet to give; and I beſeech you ſeriouſly to conſider of it: That is, whether it wou'd not be as great a Puniſhment to your *Sins*, if God has *Blinded* your *Eyes*, that you ſhou'd not know your *Meſſiah*, when he came; and a much

much greater Puniſhment than if his coming had been *Delay'd* ? And now conſider, whether this be not the caſe. It has been plainly *Propheſy'd*, that your *Builders* wou'd Reject the Chief *Corner-ſtone*. That He ſhou'd be *for a Stone of Stumbling, and for a Rock of Offence to both the Houſes of* Iſrael, *for a Gin, and for a Snare to the Inhabitants of* Jeruſalem: And that *many among them ſhou'd Stumble, and Fall, and be Broken, and be Snar'd, and be Taken——ſtay your ſelves and wonder, Cry ye out, and Cry: They are Drunken, but not with Wine; they Stagger, but not with Strong-Drink : For the Lord hath Poured out upon you the Spirit of deep Sleep, and hath cloſed your Eyes : The Prophets and your Rulers, the Seers hath he Covered; And the viſion of all is become unto you, as the*

Pſal. cxviii. 22.

Iſai. viii. 14, 15.

Chap. xxix. 9, 10, 11.

Words of a Book that is Seal'd. Is not this literally your caſe? Are not your *Prophets* now to you, as a Book *Seal'd* up? Do you underſtand by them, when you are to expect your *Meſſiah*? Or what are the *Signs* of his coming? No, they are all long ſince paſt. And you are left in the *Dark*, in *Endleſs* and *Groundleſs Expectation*!

And in this method, ther is no *Breach* of God's *Promiſſes*; and yet his *Judgments* have their full ſcope; and ther is ſtill Room and Hopes of His *Mercy* When His time comes to *open* your *Eyes*; then will you return to Him, and He will turn to you. But even unto this day, when *Moſes* is read, the *Vail* covers his *Face* from you, *i. e.* the true *Import* and full *End* of the *Law*; which *Vail* is done away in *Chriſt*.

For

For *Chriſt* is the *End* of the *Law* for *Righteouſneſs* to every one that *Believeth*.

5. To avoid all the Abſurdities of this Pretence of yours, ſome of you have ſet up another notion. *viz.* That the *Meſſiah* did come, at the *Time* foretold by the *Prophets*; and has been in the World ever ſince, and is ſtill. But, for your Sins, *Conceals* himſelf, among the *Lazers* or *Lepers*, that ſit at the Gates of *Rome* or elſewhere; others ſay, that he is in *Paradiſe*, but there *Fetter'd* in a *Womans Hair*. This we muſt ſuppoſe is by way of Alluſion to *Samſon* and *Delilah*. Some of the *Rabbies* put a *Myſtical* ſenſe upon this, meaning by the *Womans Hair*, in which the *Meſſiah* is *Tyed*; our *Evil Concupiſcence*, which *Retards* his *Coming*.

Theoder, Hackſpan. ubi Supra. p. 351.

How horribly *Abſur'd* and *Ridiculous* is this! Theſe ſort of ſtrain'd Excuſes, were enough to *Convert* any men of Reaſon amongſt you. Beſides, that they are *Contradictory*; which ſhews one muſt be *Falſe*. For the former pretence overthrows this; and this, if true, Deſtroys that. But what foundation have you for this?

What *Propheſies* have you for ſuch a *State* of the *Meſſiah*?

What was the *End* of His *Coming*, to keep Himſelf *Conceal'd* for 1600 years? And all that time to undergo ſo *Miſerable* and *Wretched* a *Life*, as you wou'd have Him?

How was His *Coming* to be a *Light* to the *Gentiles*, ſo often *Propheſy'd* of, if the *Gentiles* have not heard of Him; from that time, to this?

If

If He has undergon the ſtate of a *Leper* and a *Beggar*, now for 1699 years; How do you object the *Afflictions* and *Low Eſtate* of *Jeſus* for 33 years, as Inconſiſtent with the *Glorious* ſtate of the *Meſſiah!*

But if He be come, and you know Him not; and that this, you think, will ſolve all thoſe *Propheſies* concerning the *Time* of His *Coming*: Behold, your own Conjecture truly Fulfill'd. He is *Come*, and you have not *Known* Him. While the *Gentiles* have been *Convinc'd* by His *Miracles*, and *Submitted* to *Him*, even to the *Uttermoſt* parts of the *Earth*; as was expreſly *Propheſy'd* of *Him*.

Again, if you did not *Know* Him, what hinders, but that you might likewiſe *Perſecute* Him? And why ſhou'd this ſeem a thing ſo Impoſſible to you? Have ye not done the

ſame to almoſt all of your own *Prophets*? You ſtoned *Zechariah* in the *Court of the*
2 *Chr.* xxiv. 21. *Houſe of the Lord:* You Perſecuted *Jeremiah*, till the day that *Jeruſalem* was Taken:
Jer. xxvi. 8, 9. And the Hands of your *Prieſts*, and your *Prophets* were chief in the Purſuit of his *Blood*; and after them the *Cry* of *all the People*; as it was in your Perſecution of your *Meſſiah*. How often did you *Rebel* againſt *Moſes*, againſt *David*, againſt *Solomon*, againſt all your *Prophets*? How do they all
2 *Chr.* XXXVI. 14, 15, 16. complain againſt you? *Moreover all the Chief of the Prieſts, and the People Tranſgreſſed very much, after all the Abominations of the Heathen; and Polluted the Houſe of the Lord, which he had hallow'd in* Jeruſalem: *And the Lord God of their Fathers ſent to them by his Meſſengers——But thay mocked the Meſſengers*

Meſſengers of God, and Deſpiſed his Words, and mis-uſed his Prophets, until the wrath of the Lord aroſe againſt his People, till ther was no Remedy. And now it has *Riſen* a Hundred fold more, ſince your *Deſpiſing* and *Miſ-uſing* of your *Meſſiah*. And your not knowing your *Meſſiah* was a Juſt Judgment upon you, for your Rejecting and Perſecuting all your Former *Prophets*. *Elijah* complain'd that you had *Slain* them all, every one of the *Prophets* but himſelf alone: And he was forc'd to Fly for his Life, and was miraculouſly Preſerv'd. In the ſolemn Confeſſion of the *Prieſts* and the *Levits*, and the *Covenant* which they and the *Princes* Seal'd; they confeſs that they *ſlew the Prophets, who teſtify'd againſt them, to turn them to the Lord.* This Branch was never forgot in all their

1 Kin. xix. 10.

Neh. ix. 26.

Con-

Confeſſions, for it was notorious; *We have not Hearken'd unto thy Servants the Prophets, which ſpake in thy Name, to our Kings, our Princes, and our Fathers, and to all the People of the Land.* Why then ſhou'd it be thought a thing Impoſſible with you, that you ſhou'd not Hearken unto the laſt *Prophet*; the *Meſſiah*, who refus'd to Hearken to any before Him? Read all your *Provocations* Recorded. *Pſal.* Cvi. And then your preſent *Obſtinacy* will not appear ſo ſtrange to you, or ſo totally Diſproportionable to your former Demeanure. It is ſaid *ver.* 7. *Our Fathers underſtood not thy Wonders in* Egypt. Then it is Poſſible that you might not *Underſtand* the *Wonders* of your *Meſſiah*.

Dan. ix. 6.

Your *Fore-Fathers* Kill'd the *Prophets*; and your *Fathers* Built their *Sepulchers*: And you ſay,

ſay, *If we had been in the days of our Fathers, we wou'd not have been Partakers with them in the Blood of the Prophets: Wherefore ye be Witneſſes unto your ſelves, that ye are the Children of them who Kill'd the Prophets.* And how have you *Fill'd up the meaſure of your Fathers!* As our *Meſſiah* told you before hand that you wou'd do. That he wou'd ſend you *Prophets* and *Apoſtles*: And that you wou'd *Slay* and *Perſecute* them: *That the Blood of all the Prophets, which was ſhed from the Foundation of the World, might be requir'd of* your *Generation.* And how *ſeverely* has it been Requir'd! Believe, in this, *our Meſſiah* to have been a *True Prophet.* And that this laſt *Sin* of your *Crucifying* Him, and *Perſecuting* His *Apoſtles* and *Meſſengers*, whom He ſent unto you; has been greater, as

Math. xxiii. 29, 30, 31. &c.

Luk. xi. 49, 50.

it

it has been more grievouſly *Puniſhed*, than all your former *Provocations*: Of which that you may be more ſenſible (for it is a material conſideration) I invite you, as the laſt thing I ſhall ſay upon this Head, to make the compariſon betwixt your former *Captivities* and *Sufferings*, and that much more heavy Hand of God, which has lain upon you, ſince your *Crucifying* of your *Meſſiah*.

6. In the Book of *Judges*, you are told of the ſeveral *Captivities* into which you were ſold for your repeated *Idolatries*. Firſt, unto the hand of the *King* of *Meſopotamia*, for *Eight* years. Then 2*ly*, after *Forty* years of Deliverance, unto the King of *Moab*, for *Eighteen* years. 3*ly*, unto *Jabin* King of *Canaan*, for *Twenty* years. 4*ly*, into the hand of *Midian*, for *Seven* years. 5*ly*, of the

Judg. iii. 8, 11, 14

Ch. iv. 3. vi. 1. x. 8. xiii. 1.

Phi-

Philiſtines and *Ammonites*, for *Eighteen* years. *6ly*, of the *Philiſtines* for *Forty* years. The *Seventh* was the great and longeſt *Captivity* of *Seventy* years in *Babylon*. All theſe for your *Idolatry*. But after this, you were Cur'd of your *Idolatry*; And to this day have kept your ſelves in the greateſt *Abhorrence* of it. And yet now, ſince your Rejecting of *our Meſſiah*; and ſaying, *Let his Blood be upon us and our Children*, You have undergone not a bare *Captivity*, as in *Babylon*, where you were all together, and *Prophets* ſent amongſt you to *Comfort* you; and Aſſure you of a *Reſtauration*, and that in *Seventy* years: But a *Diſperſion* over the face of the whole Earth; without a *King*, without any *Prophet*, as a People *Forſaken* of *God*; and without

a *Temple* or *Sacrifice*. And that not only for 70 or 700, but now almoſt 1700 years.

And if this heavy *Judgment* be come upon you, for your not *Underſtanding* the *Promiſes* of *God*; and thereby Hardning your ſelves againſt the clear Proofs, which your *Meſſiah* brought of His *Miſſion*; then is ther no Appearance of your being *Deliver'd*, till you ſhall Repent of this greater *Sin*, and more grievouſly *Puniſh'd* than your *Idolatries*; to *Reject* and *Crucifie* your *Meſſiah*!

Limborch. p. 59. The Ingenious and Learned *Jew* before mention'd, anſwers to this; that the *Captivity* of the *Ten Tribes* has been *Longer* than that of the *Two Tribes*: And it cannot be ſaid, that the *Captivity* or *Diſperſion* of the *Ten Tribes*, was for the Rejecting of their *Meſſiah*: And therefore, that it cannot be Con-

Concluded, that the *Leſſer* Puniſhment of the *Two Tribes*, was for a more *Heinous* Sin (*viz.* of *Crucifying* their *Meſſiah*) than that *Sin* (*viz.* of *Idolatry*) for which Principally the *Ten Tribes* were deliver'd to *Captivity*.

Anſ. Tho' the *Ten Tribes* were ſent into *Captivity* about 120 years before the *Two Tribes*; yet their *Captivity* has not been ſo *Long*. For, as the Temporal Puniſhment of any *Man* ends with his *Death*: So the Puniſhment of a *Nation*, as a *Nation*, Ceaſes, when that *Nation* has loſt its *Name*, and is *Scattered* or *Incorporated* into other *Nations*. Particular *Perſons* who have Deſcended of that *Nation* may Suffer; but the *Nation* is no more, and ſo cannot be ſaid to *Suffer*, when it is *Extinct*. As when a *Regiment* is broke, it is no more

more a *Regiment*, tho' the *Soldiers* are Incorporated into other *Regiments*. Thus in *Families*, a *Family* is ſaid to be *Extinct*, when the *Name* is loſt, and ther are none left to ſupport it: Tho' all the particular *Perſons* of that *Family* may live under other *Names*, and in other *Families*. And thus it is, that the *Family* of the *Ten Tribes* of *Iſrael*, are long ſince *Loſt* in the World. All the *Jews* now known being of the *Family* of *Judah*, as diſtinct from *Iſrael*. But the *Family* of *Judah*, conſiſting of the *Tribes* of *Judah* and *Benjamin* with the *Levits*, are ſtill preſerv'd to *Suffer*, a viſible *Example* of *God*'s Juſt *Judgment* and *Indignation* againſt them. The very *Names* of all the other *Tribes* of *Iſrael*, being ſo far loſt, as that not one of them is now known, or any *Jew* do's ſo

ſo much as pretend to be of any of thoſe *Tribes*.

Tho' it is very probable, that many of the *Ten Tribes* are Incorporated (albeit they may not know it) into the *Two* remaining *Tribes*; yet all go under the *Name* of the *Two Tribes*: And therefore the *Two Tribes* are they *only* who are ſaid to *Suffer*. As they *only* (and ſuch of the *Ten Tribes* as were then Incorporated with them) were concern'd in the *Rejection* and *Crucifying* of their *Meſſiah*.

But as the Puniſhment of of the *Two Tribes* has been ſo many *Hundred* years continu'd *longer* than that of the *Ten Tribes*, for this their greater ſin of *Crucifying* their *Meſſiah*: So ther was a Plain and Viſible Reaſon for the at firſt greater Puniſhment of the *Ten Tribes*. 1. They *Rebell'd* from under

under the Houſe of *David*. 2. They fell into *Schiſm* againſt the Houſe of *Aaron*, and ſet up new *Prieſts* of their own. 3. As a Conſequence of both theſe; they ſet up a *Falſe Worſhip*, in the *Calves* of *Dan* and *Bethel*: And return'd not from their *Idolatry*, their *Schiſm*, and *Rebellion*, till their *Extirpation*.

And we may ſee a very Legible hand of *God* upon them, in great *Judgments*, all along from their *Revolt*.

Judah had *many* Bad *Kings*, but *ſome* Eminently *Good*.

Iſrael had a Succeſſion only of Nineteen *Kings* from their *Defection*, among whom ther was not *one* that was *Good*.

And they were Carry'd away *Captive* 120 years before the *Captivity* of *Judah*.

But

But then the *Captivity* of *Judah* having been continu'd ſo much *longer* than theirs (as before has been ſaid) ſwells up the *Puniſhment* of *Judah* now to exceed theirs, as their Sin in *Crucifying* their *Meſſiah* has far Exceeded all the *Sins* of the Houſe of *Iſrael.*

Let me add to this, the many and miſerable *Maſſacres* and *Deſtructions* of the *Two Tribes* ſince *our Saviour*, under the ſeveral *Falſe Meſſiahs* whom they ſet up; in one of which they *Suffer'd* more than in either of the Deſtructions of *Jeruſalem*, by the *Chaldeans*, or the *Romans*, as before has been ſhewn, from their own Confeſſions.

Now let us conſider, that at the *Day* of *Judgment*, ther is no Repreſentation of *Nations*; but every Man Suffers for

for his own *Sin*. National *Judgments* are only in *this World*.

And hence it is obſervable, that no Wicked *Nation* has ever yet eſcap'd a *National* Judgment in *this World*. Tho' *God* may Bear long with them: yet, if they do not *Repent*, by a *National* ſorrow, and Amendment, *Judgment* overtakes them, even *here*. For no where *elſe* are ther any *National*, either *Mercies* or *Judgments*.

And as all *Nations* have been *Wicked* in their ſeveral Degrees; ſo have they every one been ſeverally *Puniſh'd*, according to their *Demerits*, even before the *Sons* of *Men*.

But ther are no *Judgments* that have befall'n any *Nation* ſo Legible, as what have been ſent upon your *Nation*; particularly upon the *Two Tribes*.

No

No *Nation*, ſince the Earth began, has been kept under ſo *long* a *Captivity* and *Diſperſion*. So wonderfully *Preſerv'd*! And ſo Remarkably *Puniſh'd*! *Preſerv'd* for *Puniſhment*! And when *God*'s Time ſhall come, for a Glorious *Reſtuaration*, in the acknowledgment of your only True and Divine *Meſſiah*! O that this were the Time!

But the Learned *Jew* has another *Anſwer*. *viz.* That the *Jews* have not been free from *Idolatry*, ſince their Return from the *Captivity* of *Babylon*, nor are at this Day: And therefore that the Compariſon muſt fail, which we draw betwixt the Puniſhments that have come upon them for their former *Idolatries*; and this 1600 years *Diſperſion*, after they had forſaken their *Idolatry*; which he ſays, they have not yet *Limbor. p.* 101. *n.* iv.

For-

ibid. *p.* 102. Forſaken. He ſays that they have it in the utmoſt Abomination; and Avoid it whereever they can. But that for *Fear*, or other baſe motives; very many of them have turn'd *Mahometans*, in all the Dominions of the *Turk*, in *Africa*, in *Aſia*, in *Perſia*, and *Arabia*. But tho' this be an *Apoſtacy*, and forſaking of their *Law*, yet he do's not charge it as *Idolatry*: becauſe the *Mahometans* do not Worſhip *God* by *Images*. But then he returns upon the *Chriſtians*, and ſays, that ſince the *Idolatry* of the *Church* of *Rome*, multitudes of the *Jews* have, to avoid *Perſecution*, Embrac'd the *Popiſh Idolatry*, in divers Countries. And even in our own times, (ſays he) we have freſh experiences of it. He names the whole *Neopolitan Synagogue*, of *Barcelona*, and All the others in *Catalonia*, who turn'd

turn'd to the Church of *Rome*. And in *Spain* and *Portugal* they have *Turn'd* ſo faſt, that he ſays, *Ex Judæis Apoſtatis fere omnes & Principes, Nobiles, & Populares, originem ducunt. Quod in ijs Regionibus adeo notum, ut nemo dubitaverit*, i. e *That almoſt all of them, Princes, Nobles, and Commons, are ſprung from Apoſtat* Jews : *Which is ſo well known in thoſe Countries, as that none doubt of it. Notwithſtanding* (as he ſays) *for the obtaining of great Places, and Honours ; eſpecially the Eccleſiaſtical: They are oblig'd to Renounce* Judaiſm, *and to bring Certificats, that they are not Deſcended of the* Jews. *Which* (as we may eaſily believe him) *are attainable at that, as well as other Courts, where* Money *is not wanting*. This indeed do's plainly ſhew the ſuſpicion, at leaſt, that they are De-

ſcended of the *Jewiſh* Race. He ſays moreover, that many of their *Clergy*, *Biſhops*, and even of the *Inquiſitors* themſelves are *Jews* in their Hearts; and diſſemble *Chriſtianity* for the avoiding of *Perſecution*, and to gain *Honours* and *Preferments*; of whom (he ſays) ſome do *Repent* and *Fly*, as they can. And that *ther are in* Spain *both* Biſhops, *and the Graveſt of their* Monks, *whoſe Parents*, *Brothers*, *and Siſters*, *do fly into this Country* (that is, into *Holland*) that *they may freely profeſs* Judaiſm. *That many of the* Fryars, Auguſtins, Franciſcans, Jeſuits, Dominicans, *have there*, *and in ſeveral other Countries Renounc'd their* Idolatry; i. e. of the *Church* of *Rome*. This I ſuppoſe, he wou'd make an Argument of their Returning back to *Judaiſm*. But he do's not deny, that ther are many

Chriſtian

Chriſtian Countries, who have thrown off the *Idolatry* of the *Church* of *Rome*, and yet do not *Judaize*. But now, to conſider all this whole excuſe.

1. If many *Jews*, to avoid *Perſecution*, ſubmit to *Idolatrous* Practices; as this Learned *Jew* confeſſes, that he himſelf had often bow'd the Knee to *Baal*, for which he begs *God*'s Pardon: Yet this is ſtill but the defection of particular *Perſons*; and cannot be compair'd to thoſe *National* Idolatries, wherein, their *Kings*, and *Prieſts*, and *People* did concur, of their own *Choice*, without any *Force* or *Compulſion*: as were their many *Idolatries* before the *Captivity* of *Babylon*, and none the like ſince. Their *Principles* were then Corrupted; but not ſince: For they confeſs that they have *Idolatry* in the greateſt *Abhorrence*; tho' many

of them cannot reſiſt unto *Martyrdom.*

2. But this Learned *Jew* has afforded us a very material conſideration; for if all *Spain* and *Portugal*, or the greateſt part of them; and likewiſe many in other Countries, are Deſcended of the *Stock* of the *Jews*; this may let us in to Conjecture what is become of the *Ten Tribes.* It is certain they are Diſpers'd among other Nations. And tho' they have loſt their *Name*, and conſequently their *Nation*; yet their *Poſterity* muſt remain ſomewhere, under other *Denominations.* It is reaſonable to believe, that many of them did return to *Judæa*, after the *Two Tribes* were *Reſtor'd* to their *Country*; and *Jeruſalem*, and their *Temple* were Built again. And conſequently are mix'd among them to this day.

day. It will not be ſo eaſy, without this, to reconcile the vaſt *Numbers* of the *Jews* that were Deſtroy'd in the Siege of *Jeruſalem*; under their ſeveral *Falſe-Meſſiah's*; and that are now *Diſpers'd* all over the World. From whence I make theſe Inferences.

1. That many of the *Ten Tribes* might be Involv'd in the *Guilt* of *Crucifying* their *Meſſiah*: And ſtanding out againſt Him unto this day; tho' all going then under the Name of *Judah*, or the *Two Tribes*: And conſequently ſharing with them in the *Puniſhment*.

2. If the *Spaniards*, *Portugeſe*, and other *Chriſtians* are of the *Race* of the *Jews*, they muſt be of the *Ten Tribes*; ſo far at leaſt, as they were mix'd with the *Two Tribes*. And they turn'd more into other *Nations* than the *Two Tribes*: Be-

cauſe they have loſt their *Name* and *Nation*, which only ſurvives in the *Two Tribes*. Therefore the *Ten Tribes* may be ſaid to be more Converted to *Chriſtianity* than the *Two Tribes*; who only, by *Name*, of all the *Tribes* Perſiſt in their *Infidelity* againſt *Chriſt* our *Lord*.

This will make the *Puniſhment* of the *Ten Tribes*, for their *Idolatry*, *Schiſm*, and *Rebellion* much *leſs* than that of the *Two Tribes* for the *Rejecting* and *Crucifying* of their *Meſſiah*. And this *Sin* of the *Two Tribes* to be much greater than that of their own former *Idolatries*; as the *Puniſhment* of it has been many ways more remarkably Tranſcendent. Which I pray *God* you may lay to heart as you ought.

3. Ma-

3. Many *Myriads* of the *Jews*, as well *Prieſts* as others were Converted to *Chriſtianity*, in the beginning of the *Goſpel*, upon Conviction of what they themſelves had *Seen* and *Heard*. About 3000 at one Sermon: 5000 at another. *Multitudes, both of Men and Women.* Theſe with their *Religion*, loſt (in time) their *Nation*, or the *Name* of *Jews*, having embrac'd that of *Chriſtians* in the ſtead of it. And their *Poſterity*, are *Chriſtians*, tho' of the *Jewiſh* Race. *Act.* xxi. 20. vi. 7. *Act.* ii. 41. iv. 4. v. 14.

Now by reaſonable Computation, ther are more of theſe *Chriſtian Jews* at this day in the World, than of all that are known by the Name of *Jews*.

For the *Jews* were almoſt all Cut off, and utterly Extinct, in the Deſtruction of *Jeruſalem* by *Titus*. And more

afterwards by *Adrian*, for Adhering to their *Falſe Meſſiah Barcosbas*. And all that now go by the *Name* of *Jews* are ſprung from the ſmall Remainders that were left out of theſe *Deſtructions*, like *Brands* pluckt out of the *Fire*.

Whereas the *Chriſtian Jews* Eſcapt all theſe; and all that came upon the other *Jews*, for their ſeveral *Falſe Meſſiahs* before mentioned. And which is wonderfully obſervable, the *Chriſtian Jews* that were in *Jeruſalem* when it was *Beſieg'd*, were ſav'd, by a *Miraculous Providence*: The *Siege* being Unaccountably *Rais'd* for a ſhort time, till the *Chriſtian Jews*, taking hold of that Warning of our *Saviour*, Matth. xxiv. 16. Fled to *Pella* a City in the *Mountains*; and thereby Eſcap'd that *Dreadful Overthrow*, which ſwept away the

Un-

Un-believing Jews that waited their Fate in *Jeruſalem*. By this it Appears, that the *Stock* of the *Chriſtian Jews* has *Increas'd* and *Spread* much farther than that of the *Infidel Jews*. Whoſe *Tree* was *Twice* cut down by *Titus* and *Adrian* even to the Ground, and left to Spring again out of the old Root; beſides the many Great *Loppings* afterwards, under ſeveral others of their *Falſe-Meſſiahs*. Whereas the *Believing Jews* have *Encreas'd* and *Multiply'd*, without any of theſe *Interuptions*; And ſpread Far and Wide thro' the World. From whence we muſt Conclude, That much the Greateſt Number of the *Jews* are Converted, and have Embrac'd the *Chriſtian* Faith. And, by this means, are Deliver'd from that *Servitude* and *Diſperſion*, which now lies only, as a *Curſe*, upon thoſe

Infidel Jews who continue in their *Obſtinacy* againſt the *Meſſiah*.

Let me here take Notice of another Paſſage in the place before-quoted of *Limborch*, where the Learned *Jew*, Speaking of the Defection of ſo many of the *Jews* to *Idolatry*, to *Mahometiſm*, &c. according to the Countries where they live, wiſhes the *Jews* were as Good as this Argument of the *Chriſtians* wou'd ſuppoſe them, *viz.* That they had *Reform'd* from their *Idolatry*, ſince their Return from the *Captivity* of *Babylon*; and were in other reſpects Better than Before, excepting that *Sin* of *Rejecting* their *Meſſiah*, and *Perſiſting* in it. Which this Learned *Jew* will by no means allow, but, to avoid the force of this Argument, he makes the *Jews* now more *wicked* than ever. Upon which occaſion, I wou'd

wou'd mind you of your Expoſition (before mention'd) of the Liii of *Iſai.* which makes them moſt *Holy* and *Righteous*; (See p. 90) and that their *Diſperſion* was for the *Converſion* of the *Gentiles* by *Them*: whereas now you make them Grow more and more *Wicked*; and that they are *Corrupted* every where with the *Idolatries* and *Deluſions* of the *Nations*, inſtead of *Converting* them.

Theador. Hackspan, in his Book before Quoted. p. 394. Cites the *Jewiſh Rabbies* and *Talmud* making the *Ancient Jews* much *Better* than the *Modern.* he Quotes *Jalkut* upon the 1. of *Iſaiah*, and upon theſe words, that *Righteouſneſs lodged in Jeruſalem*, R. Juda. F. R. *Simonis* ſays, *That ther was not a Man then to be found in Jeruſalem, in whoſe hands any ſin was to be found. But how was this? The Dayly*

Morning

Morning Sacrifice, did Cleanſe the Sins of the Night; And the Dayly Evening Sacrifice, the Sins of Each Day; ſo that none was to be found in Jeruſalem, upon whom ther was any Sin. Thus He. But of the *Jews*, after the *Dayly Sacrifice* did Ceaſe, it is ſaid in the *Talmud* by *Jochanan Maſſech. Joma.* cap. 1. That *a Naile of the former Jews, was better than the whole Body of the after Jews.* Becauſe the *Dayly Sacrifice* was wanting, by which the *Former Jews* were *Cleanſed.*

See how *Vile* the *Modern Jews* are here Made, ever ſince the Deſtruction of the *Second Temple*! How *Vile* this Learned *Jew* here makes them! And this, That they might find an *Excuſe* for the *Delay* of the *Meſſiah* thus long after the Time fore-told by the *Prophets.*

But at another turn, when they Apply what is ſaid of the *Suffe-*

Sufferings of the *Meſſiah* in the Liii. of *Iſaiah*, to their own *Preſent* ſuffering *State*, then, They are *The Righteous Servant of the Lord*, And *ther is no Deceit in their Lips*! Then do they Apply to Themſelves all that *Righteouſneſs*, which is there ſpoken of the *Meſſiah*. At one time, They are more *vile* than the *Heathen* among whom they are Mix'd! At another time, They are *Righteous* above all that are on the Earth! And by their *Righteouſneſs* the *Gentiles* are to be Converted!

Theſe *Contradictory* Pretences, ſet up ſeverally as they are Pinch'd, ſhew the *Deſperatneſs* of their *Cauſe*. Therefore I will Labour this Point no further. But proceed to Another Topick.

VIII. It

VIII. It is ſtrange, that you will Adhere ſo obſtinatly to the *Letter* of thoſe *Promiſes* made to *Levi*, which yet you muſt acknowledge are, according to the *Letter*, and have been long *Broken*; and yet ſo eaſily get over the *Letter* of the *Promiſes* concerning the *Meſſiah*; which can never be *Fulfill'd* but in the Perſon of *Jeſus Chriſt*.

Eſpecially conſidering, that in that famous *Propheſie* of the *Meſſiah*. *Pſal.* Cx. it is expreſly ſaid, that he ſhou'd be a *Prieſt*, not of the Order of *Levi*, but of *Melchizedek*. Here was a New *Prieſthood*. And a change of the *Prieſthood*, do's neceſſarily inferr a change alſo of the *Law*. In your ſenſe of the *Promiſes* to *Levi*, you make that *Promiſe* of the future *Prieſthood* after another *Order*, to be a Contradiction to the *Pro-*

Promiſes made to *Levi*; but in our ſenſe, they both ſtand together, and the one *Fulfills* and *Compleats* the other. If you will admit no *Change* of the *Levitical* Prieſthood, you muſt throw off the *Pſalms* of *David*, as well as the *Goſpel* of *Chriſt*. Then conſider, that the *Promiſe* to the *Prieſthood*, of which *David* then *Propheſi'd*, was confirm'd by an *Oath*, that God wou'd not alter his Purpoſe, *I have Sworn, and will not Repent*. Ther was no *Oath* to the *Prieſthood* of *Levi*. Again, the *Prieſthood* of the *Meſſiah* was declar'd to be *Eternal*. Thou art a Prieſt, *for ever*. And the *Type* of this *Prieſthood* in *Melchizedek*, was more noble than that in *Levi*: Becauſe *Abraham* the Father of *Levi*, and of all *Iſrael*, did pay an Acknowledgement to the *Prieſthood* of *Melchezedek*, as

as Superior to his own, in paying of *Tythes* to *Melchizedek*, inſtead of Receiving *Tythes* from him; and being *Bleſſed* by *Melchizedek*, as his Superior.

When the flowing in of the *Gentiles* to the *Church* is deſcrib'd; it is written, *I will take of them for Prieſts and for Levits, ſaith the Lord*; or, if this were to be underſtood of the *Jews*, yet the Covenant with *Levi* wou'd be at an end, if the *Prieſthood* were Inlarg'd to let in thoſe of other *Tribes*. And it is promis'd *ye ſhall be to me a Kingdom of Prieſts*. This cou'd not be under the *Moſaical* diſpenſation. But it is under the *Evangelical*; where the *Prieſthood*, which is deſign'd to ſerve the whole Earth, is not, it cannot be confin'd to one *Family*, or *Tribe*, or *Nation*: And ſo the whole *Kingdom* of *God*, which is the whole *World*,

Iſai. Lxvi 21.

Exod. xix. 6.

World, as they that are made capable of the *Covenant* of *Grace*; ſo alſo of the *Prieſthood*.

And if the whole *Gentile* World were gather'd unto you (as you Expect) then ſurely the one *Tribe* of *Levi* wou'd not be ſufficient for *Prieſts* to them all. So that, according to your own Expectation, ther muſt be a *Change*. And yet,

IX. Your Great objection is, that *God* cannot *Alter* any thing that He has once *Ordain'd*. It is true, *God* is *Immutable*, and cannot *Change*. And what He *Ordains*, muſt anſwer the ends for which He has *Ordain'd* it. He do's not always tell us what thoſe *Ends* are; and therefore we cannot always tell when they are Accompliſh'd. But when He pleaſes to make known to us the Ends for which He has Ordain'd ſuch

ſuch things ; what it is they Tend to, and when they are to be Accompliſh'd ; then when they are Accompliſh'd at the time He has Nam'd , to think this any *Breach* of *Promiſe*, or *Alteration* in *God*, which is the Higheſt Proof of His *Veracity*, and *Un-changeableneſs*, is a great *Weakneſs* in our *Underſtandings* ; and our great *Unhappineſs*, when this betrays us to *Oppoſe* and *Fight againſt* the *Council* of *God*, and *Forfeit* our *Share* in His glorious *Diſpenſations*, all ordain'd to bring us to *Bliſs*.

1. This objection of yours, which keeps you from *Chriſtianity*, is that which has divided the *Samaritans* from you. They ſtick to the *Inſtitutions* given to the *Fathers*, to *Abraham*, *Iſaac*, and *Jacob* : And think that what was after Commanded to *Moſes*, cannot alter

ter what God had before Appointed. *Our Fathers worſhipped in this Mountain* (ſaid a Woman of *Samaria* to our *Meſſiah*) *And ye ſay that in* Jeruſalem *is the Place where Men ought to Worſhip.* Our Lord determin'd the caſe on your ſide, againſt the *Samaritans*, and ſaid that *Salvation is of the Jews.* But by the ſame Argument that you can defend your ſelves againſt the *Samaritans*, you muſt yield up the cauſe to the *Chriſtians.* For if God cou'd Alter His *Inſtitutions*, from what He gave to the *Fathers*, to what He Commanded by *Moſes*, why not from what He Commanded by *Moſes*, to what He Inſtituted by *Chriſt*? *Joh.* iv. 20.

2. If you ſay, that the Argument will run on to all *Changes*, as from what He Inſtituted by *Chriſt*, to what it is pretended He anew *Reveal'd*

veal'd to *Mahomet*, and ſo on to the end of the World: and than Nothing can be Certain.

I anſwer, That *Mahomet* cou'd not Prove his Pretended *Revelations*, by thoſe *Marks* as *Moſes* and *Chriſt* did; and they only. As ſhewn in the Firſt Part of this Diſcourſe. And we may ſafely venture all the *Impoſtors* in the World, to Counterfit theſe *Marks*; And to Believe them if they can.

But in the next place. *Chriſt* was foretold by *Moſes Deut.* xviii. 18. *Yea and all the Prophets that follow after, as many as have ſpoken, have likewiſe foretold of theſe Days*, in which our *Meſſiah* came into the world, and Fulfill'd All that they had *Propheſy'd* of Him. So that the *Goſpel* is a *Confirmation* and *Fulfilling* of the *Law*, and bears Witneſs to it.

But

But tho' the *Alcoran* do's Acknowledge both the *Scriptures* of the *Old* and *New Teſtament*, and ſo far bears Witneſs to them; yet it cannot ſhew that *Mahomet* was fore-told either by *Moſes* or *Chriſt*, or by any of the *Prophets*. Nay *Chriſt* has told, That He is the *Laſt*, and none to come after him. And therefore gives us Caution to Believe none ſuch. So that the *Alcoran* is in direct oppoſition both to the *Law* and the *Goſpel*.

If *Moſes* had ſaid that He himſelf was the *Laſt* that God wou'd ſend. Then cou'd not you expect any *Meſſiah* to come. But ſince *Moſes* has told us of a *Prophet* that God wou'd ſend after him, And Commanded all to Hear *Him*; and threatens God's *Judgments* upon thoſe who will not Hearken to the words of *God*, which He ſhall tell

Deut. xviii. 19. tell them, What Difficulty ſhou'd you make to Hearken unto Him, who has come with the ſame *Atteſtation* and *Seal* of *God*, as *Moſes* himſelf did?

3. If you ſay, That you are forbidden *Deut.* xiii. to Truſt even *Miracles* againſt what *Moſes* Commanded. That *Scripture* ſhall be Conſider'd by and by; and it will be ſhewn, That it Extends only as to the worſhip of *Falſe-Gods*. And that they are not *True* but *ſeeming Miracles* that are there ſpoke off.

But your *Talmud* (tit. *de ſynedrio*) gives this as a ſtanding *Rule*, That *any Command whatſoever, may, without ſcruple, be Transgreſs'd, by the Command of a Prophet*, that is, who works *Miracles* to Atteſt his *Miſſion*.

This is to be Underſtood of thoſe Commands, which ſtand only upon *Poſitive Precepts* of God's

God's *Inſtitution*; and have not a *Moral* which is an *Indiſpenſible* obligation, in their own Nature.

And of this, ther are many Examples in *Scripture*, even where no *Miracles* were wrought to warrant them; But they gave place oft times to caſes of *Neceſſity*, and *Publick Good*.

How oft have the *Treaſures* of the *Temple*, which were *Hallow'd*, being *Dedicated* to *God*, and the very *Gold* upon the *Doors* and *Pillars* of the *Temple* been Given to *Heathen* and *Idolatrous Kings* (when other *Treaſure* ther was none) to procure *Peace* to the Kingdom, upon great Emergencies? And no *Cenſure* paſt upon this.

David, in a Caſe of *Neceſſity*, Eat of the *Hallow'd Bread*, and thoſe who were with him, of which

1 *Sam.* xxi. which it was not Lawful for any but the *Prieſts* to Eat. And was Blameleſs.

The Command of the *Sabbath* was Transgreſſed, as oft as the *Eighth-day* for the *Circumciſion* of a *Child* fell upon that Day.

Joſh. vi. *Joſhua*, and all the *Men* of *War* Compaſſed *Jerecho* on the *Sabbath-Day*.

Circumciſion (ſo Poſitively chap. v. 5. Commanded) was omitted 40 years in the Wilderneſs.

1 *Sam.* vii. 7. 17. *Samuel* Sacrific'd at *Mizpeh*, and built an *Altar* at *Ramah*, neither of which was the Place that God had Appointed. Which was contrary to the General Command *Deut.* xii. 13, 14. And beſides *Samuel* was no *Levit*. And therefore it was *Death* for him to offer *Sacrifice* by *Num.* xviii. 7.

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The ſame did *Elijah* (who was not a *Levit*) and had God's Approbation by a Great *Miracle* then ſhewn. 1. Kin. xviii. 38.

The place of which *Moſes* ſpoke *Deut.* xii. 5, 6. that *God* wou'd *chooſe to put his Name there*, was Eſtabliſh'd at *Shiloh*, which bore the Name of the *Meſſiah*; and was call'd *The Tabernacle which God had Pitch'd among Men.* Pſal. Lxxviii. 60. It Remain'd there from the Days of *Joſhua* to *Samuel*, about 450 years. And thither they brought their *Tythes*, *Sacrifices* &c. and came up *yearly* to *worſhip*, as *Moſes* had Commanded, to *The Houſe of The Lord*, which was *There.* 1. Sam. 1. 3, 7.

Yet this was Alter'd, by the Authority of *David* and *Solomon*, who ſet it up at *Jeruſalem*: And moreover made ſeveral *Changes* in the *Courſes* of the *Prieſts* and the *Levites*, and

other Parts of the *Worſhip* of *God*, which *Moſes* had Commanded, Particularly as to the *Time* of the *Levits* ſervice, which, by the Commandment of *Moſes*, was from the Age of 30 to 50. But this, *by the laſt Words of* David, was Alter'd, and they were to begin their ſervice at the Age of 20. And the Reaſon, is there given, becauſe the *Manner* of their *Service* was *Changed*; not being ſo *Laborious*, as when they were to Carry the *Tabernacle* upon their *Shoulders*. The Practice of which Ceas'd, when The *Houſe of the Lord* was Built at *Shiloh*, after the Conqueſt of *Canaan*: for then the *Ark* was Fix'd; And All the *Tribes* Repair'd to it at *Shiloh*, and it was not Carry'd about with them from Place to Place, as formerly. Yet this Alteration of the *Age* of the *Levites* ſervice

Num. iv. 3, 23.

1 Chr. xxiii. 27.

Joſ. xviii. 1. 1 Sam. 1. 7. iv. 3.

vice was not made till the time of *David*. But ſerv'd ever after. *Ezr.* iii. 8.

And ther was no *Propheſie* going before to warrant theſe *Changes*: nor had *Moſes* ſpoke any thing of them.

But he ſpoke Expreſsly of the *Meſſiah*; And Imply'd *Changes* to be made by Him. For he gives ſtrict Charge to *Hearken to what he ſhould Command*; And Threatens God's *Judgements* to thoſe who ſhou'd *Refuſe*. Now what occaſion was ther for this, if he had no more in Commiſſion than *Moſes* had, and were to Command Nothing *More* or *Leſs* than *Moſes* had done? If He were only to *Re-inforce* what *Moſes* Commanded; that was the buſineſs of *Leſſer Prophets*; and wou'd make Him *Leſs* than *Moſes*; which I ſuppoſe, None of you will ſay. Deut. xviii. 15, 18, 19.

But beſide *Moſes*, we have the Joint voice of all the *Prophets*, which do, in Expreſs Terms, Declare, that the *Meſſiah* wou'd make Great *Changes* from what *Moſes* Commanded: And Introduce a much more *Glorious ſtate* into the *Church*: Which *Iſaiah* Expreſſes by *New Heavens*, and a *New Earth*. And tells that, at that time, God wou'd throw off the *Jews*, and make others his *Choſen*. *And ye* (ſays God to your Nation) *ſhall leave your Name for a Curſe to my Choſen; For the Lord God ſhall ſlay Thee, and call His Servants by another Name.* And, *In thoſe Days, ſaith the Lord, they ſhall ſay no more, The Ark of the Covenant of the Lord: neither ſhall it come to mind, neither ſhall they Remember it, neither ſhall they viſit it, neither ſhall that be done any more. Behold the Days come, ſaith the Lord, that I will make*

Iſai. Lxv. 17. Lxvi. 22. Lxv. 15.

Jer. iii. 16.

Chap. xxxi. 31, 32.

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a New Covenant with the Houſe of Iſrael, and with the Houſe of Judah: not according to the Covenant that I *made with their Father, in the Day that I took them by the hand to bring them out of the Land of Egypt.*

And it is told, That the *Meſſiah* ſhou'd be a *Prieſt*, but not of the order of *Levi.* as before ſhewn. p. 182. And, as your *Prieſthood*, ſo it is ſaid, That God wou'd Reject and put an End to your *Sacrifices*, and bring, in their Place, the Great and *only* Expiatory *Sacrifice* of the *Meſſiah*. *Sacrifice and offering Thou did'ſt not Deſire; Burnt-offering and Sin-offering haſt Thou not Required.* What then? *A Body haſt Thou Prepared me.* (ſays the *Meſſiah*) *And, Lo, I come! to do Thy will, O God. In the Volume of the Book, it is ſo written of me.* Pſal. XL. 6, 7.

Thus it is written of the *Meſſiah*, and of the *Changes* which He was to introduce: yet you will have none of them becauſe they are *Changes*: tho' you make no Scruple of the *Changes* by *David*, *Solomon*, and others, of which ther were no *Propheſies*: nor did they Atteſt their *Miſſion*, as our *Meſſiah* has done, by ſuch a *Multitude* of *Miracles*, and of ſuch a *wonderful* Nature, as never before were ſhewn upon the Earth.

Nay, you your ſelves have made *Alterations*, without the Command of any *Prophet*, that you can produce, or of any *Miracles* to Warrant you. For you are Commanded not to *Add* to what *Moſes* Commanded, as well as not to *Diminiſh*. Yet how many *Traditions* of your *Elders* do you obſerve, that were never Commanded by *Moſes*? as the *Waſhing* of *Pots* and

Deut. iv. 2. v. 32. xii. 32. Joſ. i. 7. Prov. xxx. 6.

and *cups* &c. If that were all, for you have *Traditions* Quite *Contrary* to the *Law* of *God*; and which Render them of none Effect. *Moſes* Said, *Honour*, that is, *Support* your *Father* and *Mother*: But ye ſay, if a man has made a voluntary *Corban*, or *Gift* of what he has, tho' in Reverſion, to the *Temple*, or other uſe of your *Law*: he is Free from that Part of the *5th.* Command; which you have thus Enervated by your *Tradition*. And many other ſuch like things do ye. Nay, you have laid an Eternal *Fund* of *Traditions* to vie with the *written Law*: Theſe you ſuppoſe Deliver'd to *Moſes*, and by him *Orally* Convey'd to your *Elders*, of which they have the keeping; And their *Stock* is *In-exhauſtible*. And theſe you make of Equal Authority to the *written* Law.

What *Prophet* or *Miracle* had you for changing of the *Poſture* in eating of the *Paſſover?* ſo poſſitively Commanded, *Exod.* xii. 11. yet, after you were at Reſt in *Canaan*, you made your own Conſtruction upon the *Equity* of the Command, and Releas'd your ſelves from the *Trouble* of that *Manner* of Eating it.

You likewiſe added a *Poſt-Cænium* to it, which you obſerv'd with as much ſtrictneſs as the *Paſſover* it ſelf.

You added *Baptiſm* to *Circumciſion.* And ſeveral other things which were not Commanded in your *Law.*

Yet you Reject your *Meſſiah*, becauſe, you ſay, He made Alterations in the *Ordinances* which *Moſes* deliver'd.

X. From what has been ſaid, I hope it will not be a Difficult *Task* to Remove from you

you all *Scruple* as to that *Maſter Objection*, which you moſt Inſiſt upon, grounded upon the xiii. of *Deut. ver.* 1, 2, 3. where it is ſaid, *If ther ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a ſign or a wonder, and the ſign or the wonder come to paſs, whereof he ſpake unto thee ſaying, let us go after other Gods (which thou haſt not known) and let us ſerve them; Thou ſhalt not hearken unto the words of that Prophet, or that Dreamer of Dreams: For the Lord your God proveth you, to know whether you Love the Lord your God with all your Heart and with all your Soul.* From hence you wou'd Infer, that you are not to believe our *Meſſiah*, let His *Miracles* be never ſo great, becauſe He ſeeks to turn you after *other Gods*.

Anſ. 1. The *Sign* or *Wonder* here mention'd, is not any *True* and *Real Miracle*; but only telling of ſomething which might afterwards come to paſs. And this has happen'd, and may happen many times by *Chance*, which yet may ſeem a *Wonder* to the People. And it is only againſt theſe *Falſe* and *Seeming Miracles* that *God* here *Guards* His *People*; which he ſometimes Permits, for the *Tryal* of their *Faith*. Therefore, obſerve, the word *Miracle* is not us'd here, only a *Sign*, a *Wonder*, or a *Dream*.

For none can work a *True* and *Real Miracle* but *God*. And it cannot, without the higheſt *Blaſphemy*, be ſuppos'd, that *God* wou'd work a *Miracle*, on purpoſe to ſet His *Seal* to a *Lie*. If this were Poſſible, it wou'd Deſtroy all *Revelation*: For how cou'd we know

know when it were *True* or *Falſe*? Therefore, where ther can be no *Doubt*, as to the *Miracle*, ther can be no *Scruple* as to the *Revelation* which that is brought to Atteſt.

Now the *Miracles* of our *Jeſus* were ſuch, as that ther can be no manner of *Doubt* concerning them. The moſt Harden'd *Deiſt* upon the Face of the Earth, if he allow'd the *Matters* of *Fact*, wou'd grant them to be *True* and *Real Miracles*. And you muſt either allow them to be ſuch, or throw off all thoſe of *Moſes*; which were neither ſo *Great*, nor ſo *Many*.

This is the *Firſt* Anſwer I give, which concerns the *Nature* of the *Sign* or *Wonder* that is ſpoke of *Deut.* xiii. The next *Anſwer* is concerning that thing for which ſuch a *Sign* or *Wonder* or *Dream* is Pro-

duc'd.

duc'd. And that is, *To go and ſerve other Gods.* And as to this, conſider

2. What are theſe *Gods* here ſpoke of? It is told *ver.* 7. *Namely, the Gods of the People, which are round about you, nigh unto thee; or far off from thee, from the one end of the Earth, even unto the other end of the Earth*; That is, all the *Gods* of the *Heathen World*: And againſt all theſe our *Jeſus* is as ſevere as your *Moſes*: And confirmes this very *Text*, and all that *Moſes* commanded againſt them. They are call'd *Devils*, over and over again, 1 *Cor.* x. 20, 21. And *Chriſtianity*, whereever it has come, has Rooted out all the *Pagan Idolatry*, more than ever the *Law* has done.

1. If you ſay that our *Jeſus* wou'd have Men to Worſhip *Himſelf*. 1*ſt*. That is none of

of the *Gods* mention'd in this place of *Deut.* for you will not ſay that any of the *Heathen* did worſhip the *Meſſiah*. 2*ly*. You do not refuſe *Worſhip* to the *Meſſiah*. *David* call'd Him *Lord*; and ſaid of Him, *Thy Throne, O God, is for ever and ever—and, God, even thy God hath Anointed thee*---and ſays to the *King's Daughter*, that is, the *Church*, *He is thy Lord, and Worſhip thou Him*. And God calls Him, His *Fellow* or *Aſſociat*. And Commands all the Kings of the Earth to *Kiſs*, that is, *to Worſhip the Son* (for that was an Act of *Worſhip*) And *David* ſpeaks of Him (which can be apply'd to *Solomon*, no otherwiſe than as he was a *Type* of the *Meſſiah*) *They ſhall Fear Thee as long as the Sun and Moon endure, throughout all Generations*—— *He ſhall have Dominion from Sea*

Pſal. Cx. 1. *Pſal.* xlv. 6, 7, 11. *Zech.* xiii. 7. *Pſal.* 2, 12, *Job.* xxxi. 27. 1 *Kin.* xix. 18. *Heb.* xiii. 2.

Pſal. Lxxii. 5, 8, 11, 15, 17. *Sea to Sea, and unto the Ends of the Earth*——*All Kings ſhall Worſhip* or *Fall down before Him*; *all Nations ſhall ſerve Him*—*Prayer ſhall be made ever unto Him*, or, *He ſhall ever be Adored*——*All the Nations of the Earth ſhall be Bleſſed in Him*: *And all the Heathen ſhall praiſe Him*; Theſe are the very *Epithets* given to the *Meſſiah* (and can belong *Properly* to none other) who is call'd the *Deſire of all Nations*. And that *In Him, all Nations of the Earth ſhou'd be Bleſſed*. And *To Him ſhall the gathering of the Gentiles be*. Which is to *Chriſt* our *Jeſus*, but was not to *Solomon*, unleſs in a very low ſenſe, as he was greatly *Fam'd* for his *Wiſdom*; which made him much *Reſpected* by many of the *Heathen*: But they had no *Relation* to him, or were *Gather'd* to *Him*,

Hag. 11. 17.

Hag. 11. 7.

Gen. xii. 3. xviii. 18. xxii. 18. xlix. 10.

as

as their *King* or their *Saviour*, as they are now to our *Jeſus*; whom *Solomon* did, but faintly, *Repreſent*. And if you ſhou'd apply the *Worſhip* before mention'd, to *Solomon*, then ſurely, much more to the *Meſſiah*. So that the *Worſhip* of *Him* is Eſtabliſh'd in *your own Scriptures*. And comes no way within the Prohibition of *Deut.* xiii. which Reſpects only the *Worſhip* of the *Heathen Deities*. Let me add here, what your *Talmud* (tit. *de Synedrio*) ſays, that *Jeſus* is not the Name of any *Idol*, nor can be Reckon'd ſuch, when the *Chriſtians* do Refer the Honour they Pay to Him, to *God* the *Creator* of All. And (tit. *Schebuoth* & *Sabboth*) agrees with Rabbi *Solomo*, who, upon *Gen.* xxii. 18. do's acknowledge, that God might take upon Him, *Human Nature*

Nature, and thinks that He had done it, for a time. And the *Chaldee Paraphraſe* (upon *Hoſ.* 1. 7. and other places) calls the *Meſſiah*, the *Word of God*, the ſame that our St. *John* calls Him. (*Joh.* 1. 1. &c.) and your *Talmud* upon *Taanith* ſays from *Iſai.* xxv. 9. That at that time God wou'd be pointed at and ſhewn even with the finger.

The above Quoted *Pſalms*, which ſpeak of the *worſhip* of the *Meſſiah*, are own'd to Referr to the *Meſſiah*. The *Second Pſal.* by *David Kimchi*, *Abraham Eſdra*, *R. Jonathan* in *Bereſith rabba*, and that moſt Learned Rabbi *Saadia*: who owns the ſame of *Pſal.* Cx. as the *Chaldee Paraphraſe* do's of *Pſal.* xlv.

But ther needs not Atteſtations, for theſe *Scriptures* are Expreſt in ſuch a ſtrain, as may indeed be Accomodated, at an Infinit Diſtance, to Tranſacti-

ons

ons here below: But cannot be *Properly* apply'd, nor *Verify'd* of any but the *Meſſiah*. And ſome are ſuch, as can, in no way, be Adapted to any other. What other did *David* call his *Lord?* What other claims the *Worſhip* of all the *Kings* upon the Earth? whoſe *Kingdom* but His, is without *End?* And extends to the *uttermoſt part of the Earth?* All which, in the II. *Pſal.* is given to the *Son*, but was not given to *David*. Neither was it given to *David* that his *Fleſh* ſhou'd not ſee *Corruption*, as it is Promis'd, *Pſal.* xvi. 9, 10. but was verify'd of none that ever enter'd the *Grave*, except only of our *Meſſiah*.

Obj. 2. You urge our Doctrin of the H. *Trinity*, as Inferring Plurality of *Gods*: And ſo to be brought within the Prohibition, *Deu.* xiii. But you cannot ſay, that this

this is any of the *Gods* of the *Heathen*, who only are Expreſt in that Command: When we Profeſs to Worſhip none other but that *One* only *God*, who ſpoke to your *Fathers* in *Horeb*, out of the midſt of the *Fire*. And we deteſt all thoughts of any other *God*. Our great *Meſſiah* taught us this to be the *Firſt of all the Commandments*, that, *The Lord our God is one Lord*. And all *Expoſitions* of the B. *Trinity*, or *Inferences* from it, that do, in the leaſt, Interfere with this, we Condemn as *Impious* and *Heretical*.

Mark xii. 29.

But whether this *One* moſt *Simple* and *Un-Compounded Nature* of *God* may not be Communicated to Three Eternal *Perſons*, without either *Confuſion* of the *Perſons*, or *Dividing* of the *Subſtance*, do's, in no way, Interfere with the *Unity*

nity of the *Nature*, becauſe this very *Hyotheſis* do's ſuppoſe the *Unity* of the *Nature*, in the ſtricteſt ſenſe that is poſſible. And if we ſhou'd be under great difficulty (as how can it be otherwiſe) in explaining ſuch an *Un-fathomable Myſtery*, yet can it not Inferr *Poly-theiſm* upon us, while we are ready to part with all, rather than to Admit of that.

You know, we bring many Proofs for this, out of your *Scriptures* of the *Old Teſtament* (ſome are nam'd hereafter) and you cannot Inferr from hence, that we do not *Own* theſe *Scriptures* (nay this is a Proof, that we do *Own* them) only that we do not *Underſtand* them aright. And if you ſhou'd prove againſt us, that we do not rightly *Underſtand* (who do's?) the *Divine* Incomprehenſible *Nature*; while we contend, as earneſtly as you,

you, for the neceſſity of *Its Unity*, you cannot charge us with *Poly-theiſm* for our miſtake in other matters. And therefore this can never come under the Prohibition of *Deut.* xiii.

I ſay not this, that I wou'd wave entring with you upon this ſubject: But ther is not room for it in this ſhort *Eſſay*. It wou'd require a Diſcourſe by it ſelf. All that I am, at preſent, concern'd in, is to ſhew you, that this can be no cauſe for your Rejecting of our *Meſſiah*. Ther are ſome call'd *Chriſtians*, who ſay, that we have miſtaken our *Meſſiah*, in this Point. But I wou'd be loath to clear you from the objection by that method. Only thus much it ſhews you, that if we have miſtaken the *Goſpel*, ſo have we the *Law* too, as to the Doctrin of the H. *Trinity*: And this can be no more

more an Argument that we ſet up *Poly-theiſm* againſt the *Law*, than againſt the *Goſpel*, which as ſtrongly aſſerts the *Unity* of *God* as the *Law*, and confirms all that the *Law* ſays of it. Therefore if you Reject the *Goſpel*, becauſe we wou'd Inferr a *Trinity* from thence; you muſt, upon the ſame account, Reject the *Law* too. If our Inferences are not Juſt, the *Goſpel* is cleared as well as the *Law*. And if our Arguments do hold, then the *Law* do's Inferr a *Trinity* as well as the *Goſpel*.

Nor is it we *Chriſtians* alone that wou'd Inferr a *Trinity* from your *Law*. your own *Cabaliſts* to Diſtinguiſh *God* into 3 *Lights*; and ſome of them call them by the ſame Names as the *Chriſtians*, of the *Father*, the *Word*, and the *Holy Spirit*; and yet ſay, That this do's not at all break

break the *Unity* of *God*. Your Famous *Philo*, Expreſſes the ſame in many Places. Upon the *Sacrifices of Cain and Abel*, he ſays, That *God was Accompany'd with His* Two *Supream* Virtues *of* Power *and* Goodneſs: *and that* God *being* one, *did Produce, out of His* Clear Mind, *Three* Operations, *of which Each is* Un-Meaſurable *or* Infinit; *for that His* Powers *are Un-Limitable*. And in his 2*d*. book of the *Husbandry of Noah* he Diſtinguiſhes theſe into Τὸ ὂν, τὸ Δεσποτικὸν, τὸ Ἱλεω Δύναμιν. i. e. *Being*, *Power*, and *Goodneſs*. In his *Allegories*, he calls The *Word*, the *Name* of *God*, and the *Maker* of the *World*, or the Great *Inſtrument* of *God*, whereby He *Made* the *World*, the ſame as our *Goſpel*. Joh. 1. 3. And in his Book before quoted of *Huſbandry*, he calls The *Word* by the ſame Name as we do

Heb.

Heb. 1. 3, χαρακτὴρ, the *Expreſs Image* of *God*. *Moſes* the Son of *Nehemannus* calls Him the *Angel the Redeemer*, who is call'd the *Face of God*, that is, ſays he, *God himſelf*, the ſame that appear'd to *Jacob* at *Bethel*, and ſaid to *Moſes* in the *Buſh*, I *am the God of thy Father*, &c *The Lord* that ſhou'd come to His *Temple*. And the *Angel of the Covenant* Propheſy'd of *Mal.* iii. 1.

Maimonides in his Book of *Foundations*, and after him *Joſeph Albo* Diſtinguiſh in God. 1. That which *Knows*. 2 That which is *Known*. 3 The *Knowledge* it ſelf.

But I will not Detain you here with Quotations. our *Euſebius*, in his Book of the *Preparation of the Goſpel*. p. 327. Tells you that all your *Rabbies After the* God *of all, and His Firſt born* wiſdom, *do joyn into*

to the ſame Divine Nature *a* Third, *whom they call* The Holy-Ghoſt, *by whom your Inſpired Perſons were Enlightned.* And you do all Generally agree, That this H. *Spirit*, was not any thing that was *Created*: And yet you Diſtinguiſh it from Him that ſent it. Your Rabbi tells us that in the word *Elohim*, ther are 3 *Degrees*, each *Diſtinct* by it's ſelf, yet all *one*; Joyn'd in *one*, yet not *Divided* from one Another.

And, as you make that H. *Spirit* which Inſpir'd the *Prophets*, not to be a *Creature*, yet *Diſtinct* from *Him* who *ſent Him*: ſo you make what you call The *Schekina* to be a *Divine* thing; And *Diſtinguiſh* it not only from *God*, but from that H *Spirit*. As in your *Jeruſalem Gemara*, of *Documents*, chap. 3. And the *Babiloniſh Gemara* tit. *Joma*, chap. 1. Your *R. Jonathan*

than, in the Preface *Ecka Rabthi*, ſays, That the *Schechina* waited 3 years and a half upon Mount *Olivet*, expecting the Converſion of the *Jews*.

This was the place where our *Jeſus* (the true *Schechina*) made his *Abode*. And whence He *Rode* into *Jeruſalem*, to Accompliſh His B. *Paſſion*. And the time of His *Preaching*, was about 3 years. So long He ſaid, He wou'd Bear with the obſtinate *Jews*. This may be apply'd, as to what your *High-Prieſt* ſaid, tho' himſelf knew not the true *Import* of it.

Luk. xxi. 37. xix. 29.

Luk. xiii. 7.

Joh. xi. 51.

Now then, all theſe forecited Teſtimonies to the *H. Trinity*, whether of *Jews* or *Chriſtians*, are not the ſetting up of any other *God*, but only ſearch into the *Nature* of that *God* whom we acknowledge, as, to give an Example (tho any *Parallel* to *God* muſt be at an Infinit

Diſtance) we argue 3 great *Faculties* in our *Soul*, the *Underſtanding*, the *Memory*, and the *Will*: And that theſe may be underſtood, without either *Confuſion* of the *Faculties*, or *Diviſion* of the *Subſtance* of the *Soul*. And ſuppoſe that ſome ſhou'd object, that this was making of 3 *Souls*. I ſay, that whatever the *Conſequence* might be, from this *Hypotheſis*, yet that no man cou'd be juſtly charg'd with holding 3 *Souls* in *Man*, who profeſs'd that he held but *One*. We are not to be charged with the *Conſequences* of an *Opinion*, ſo as to Inferr that we do not hold that *Opinion*: For we may not ſee all the *Conſequences* of what we hold. Therefore tho' 3 *Faculties* ſhou'd Inferr 3 *Souls*, yet cannot he who holds 3 *Faculties* be charg'd with holding of 3 *Souls*, while he do's hold

hold but *One Soul*; and thinks that the contrary do's not follow from his holding of 3 *Faculties* in the ſame *Soul*.

Thus, tho 3 *Perſons* did Inferr 3 *Gods*: Yet do's not he hold 3 *Gods*, who holds 3 *Perſons* in *One* and the *Self ſame God*.

If you ſay, that this will excuſe all *Idolatry*, as of thoſe who *Worſhipped* the *Sun*, &c. becauſe of *God*'s ſuppos'd *Reſidence* there. I anſwer, no, becauſe ſuppoſing of that *Reſidence*, yet it wou'd be *Idolatry* to *Worſhip* the *Sun*, or any thing elſe, meerly becauſe of God's *Reſidence* in it. As you wou'd have thought it *Idolatry* to have *Worſhip'd* the *Temple*, or the *Cloud of Glory*, becauſe of *God*'s ſpecial *Preſence*, which was there afforded.

But they did not think it to be *Idolatry*, was it therefore

none? No, our *Thoughts* cannot alter the *Nature* of things. An ther are *Sins* of *Ignorance*. none ever *Confeſs'd*, no nor, I believe, *Thought* himſelf to be an *Idolater*: For then, it muſt be ſuppos'd, that he wou'd not continue in it. But he that Adores *One God* in 3 *Perſons* (ſuppoſing him miſtaken in his Judgment) comes not under either of the Branches of *Idolatry*. 1. Of a Falſe *Object*. 2. Of a Falſe *Manner* of *Worſhip*. For the *Manner*, ther is no Pretence; that conſiſts in the *Worſhip* of *God* by *Images* (which He has forbidden) whether *Artificial*, of our own making; or *Natural*, by any *Creature* of *God*'s Making, as any of the *Hoſt* of *Heaven*, *Sun*, *Moon*, or *Stars*; or any thing here below, as of *Men*, *Birds*, *Beaſts*, *Fiſh*, &c. tho' the *Worſhip* be Referr'd to *God*, as *Repreſented* by them;

or

or from his ſuppos'd *Reſidence* or *Preſence* in them. This is *Idolatry* in the *Manner* of our *Worſhip*. But nothing of this can be Apply'd to the 3 *Perſons*, which are ſuppos'd to be *God* Himſelf. This was your *Idolatry* in the *Golden Calf*: Which you did not take to be *God* Himſelf, that you your ſelves had made; nor cou'd ſuch *Folly* be ſuppos'd in your *Solomon*, as to think the *Images* he made, to be that *God* that made him. This was the *Idolatry* forbidden in the ſecond *Command*.

Then, for the Firſt *Command*, which Relates to the *Object* of *Worſhip*. If that be taken for ſetting up any *Creature* as the *Supreme Being*; or giving *Divine* Honour to *Angels* or other *Miniſters* of *God*, as *Inferior*, or *Middle Deities* betwixt the *Supreme Being* and

Us, as the *Heathens* thought their *Dæmons*, whom therefore they call'd *Dii Medioxumi*: In neither of theſe ſenſes, can *Idolatry* be Apply'd to the 3 *Perſons* ſuppos'd to be in the *Divine Nature*. For 1*ſt*. They are not *Creatures*, nor 2*dly*. any *Inferior Deities*; nor ſo ſuppos'd to be. But all *Equally* to Partake of the ſame *One* Divine *Nature*; as the 3 *Faculties* do of the ſame *One* and *Indiviſible Soul*. And therefore what ever *Miſtake* may be ſuppos'd in the *Hypotheſis*, yet it cannot come under any Notion of *Idolatry*. And no otherwiſe can the *Worſhip*, or Paying of *Divine* Honour to the *Son* or *Meſſiah* (already Prov'd) be Excus'd from *Idolatry* than by Acknowledging Him to be the *Word* of *God* (as you your ſelves have call'd Him) that is,

one

one of the Divine *Perſons* in the *Godhead*. And this do's avoid all Notion of *Idolatry* in the *Worſhip* of Him: And can no ways come under that Prohibition of *Deut.* xiii. againſt Worſhipping of the *Falſe Gods* of the *Heathen*. You lay not this to the Charge of your own *Talmud* and *Rabbies*; who give the ſame Expoſitions of your *Scriptures* as we do. And you know how many of them do think, that a *Plurality* of *Powers* in the *One Nature* of *God*, is Intimated in the very Name of God *Elohim*, which is the *Plural* Number; and in theſe *Texts*, among many others of the *Old Teſtament*. *Gen.* 1. 1. 26. iii. 22. xix. 24. *Pſal.* xlv. 6, 7. Lxviii. 18. Cx. 1. *Iſai.* ix. 6. xlviii. 16. *Jer.* xxiii. 6. *Mich.* v. 2. *Zech.* ii. 8, 9. iii. 2. xii. 10. Now may *We* not

Reaſon upon theſe *Texts*, as *you* have done, without Imputation of *Poly-theiſm*? And ſo of the *Texts* in the *Goſpel*? And when you come to embrace the *Goſpel* (God ſend) we will Reaſon with you, as with ſome amongſt our ſelves, upon what Proofs are there, anſwerable to, and Explanatory of thoſe *Texts* in the *Old Teſtament*, which favour the Doctrin of the H. *Trinity*; and then, and not till then, will be the proper Time to enter with you, at large, upon this Controverſy.

But what I have now ſaid, I hope, will be ſufficient to Remove all Scruple from you againſt the *Goſpel*, from that *Text* of *Deut.* xiii.

And then that other Text, *Deut.* xviii. 19. will look very Terribly upon you, that whoever ſhou'd not *Hearken*

to

to the *Meſſiah*, when he came, *God* wou'd *Require* it of him. And you Feel it *Severely*, that *God* has *Requir'd* it.

III. But, to put an End to this Objection from *Deut.* xiii. The *Jews* have yielded it. If they will allow that Learned *Jew* who Diſputed with *Limborch* to give their true ſenſe: And that according to their own *Talmud* before Quoted (*tit. De Synedrio*) which ſays, *That any Command may be Tranſgreſſed, by the Command of a Prophet*, i. e. who can work *Miracles* to prove his *Miſſion*.

And ſays that *Learned* Jew, *If Chriſt, after He Roſe from the Dead, had publickly ſaid to the whole Congregation of* Iſrael *hear, O Iſrael, I am the Lord thy God, who brought thee out of Land of* Egypt *: And now have Redeemed you from a greater Captivity of Sin; whom you* Limbor. *Collat.* p. 132.

have ſacrilegiouſly put to Death. Abs Dubio (ſays he) *without Doubt, all* Iſrael *had Believ'd, even to this preſent day. Nor had ther been room left for any Doubt, or Suſpicion.* Thus he; and he thereby yields, that ſuch a *Miracle* as this, wou'd have Convinc'd all the *Jews* to Believe *Chriſt*, when He call'd Himſelf *God*. And therefore he muſt grant, that, notwithſtanding of what is ſaid *Deut.* xiii. *Miracles* are ſufficient to vouch even the *Divinity* of *Chriſt*. And then the Diſpute muſt only lie upon the *Miracles* Recorded in the *Goſpel*. For the Truth of which, I referr to what is ſaid in the firſt Part againſt the *Deiſts*.

XI. I wou'd in this Place call upon you to Reflect, how very Exact and Particular God has been in fulfilling All the *Promiſes* He has made unto your

your *Nation*. One eſpecially, which do's Confound the *Deiſts*, who call for *Occular* Demonſtration, and have it, to their Aſtoniſhment, in ſeeing at this Day the fulfilling of a moſt wonderful *Propheſie* and *Promiſe* made to your Nation, ſo many Ages paſt.

The *Deiſts* have made you, of all People, their Reproach, becauſe you have been call'd the *Peculiar People*, the *Holy Nation*, *Choſen* of *God* before all Nations upon the Earth. Yet ye were the *Feweſt of all People*. And they call'd you the moſt *Inconſiderable* and *Contemptible*: And thence Argue (in their *Bold* and *Prophane* ſtile) the *Injuſtice* and *Nonſenſe* of God's Preferring theſe to all the great *Nations* and *Monarchies* upon the Earth. Deut. vii. 7.

They

They will not believe that God had more Regard to the *Jews* than to any other People; or gave any *Propheſies* concerning you. They ſay you Coyn'd thoſe *Propheſies* after the *Facts* they ſpeak of. But they Demand the fulfilling of a *Propheſie*, which they may ſee. And this that I ſpeak of is obvious to the Eyes of all the World, it is Recorded, *Jer.* xlvi. 28. *Fear thou not, O* Jacob *my ſervant, ſaith the Lord, for I am with thee, for I will make a full end of all the Nations whither I have Driven thee, but I will not make a full end of the, but correct thee in Meaſure, yet will I not utterly cut thee off.* You will find the ſame *Ch.* xxx. 11. and *Chap.* xxxi. 36, 37. it is Written, *If thoſe Ordinances depart from before me, ſaith the Lord, then thee ſeed of* Iſrael *alſo ſhall ceaſe from*

from being a Nation before me for ever. Thus ſaith the Lord, if Heaven above can be meaſur'd, and the Foundations of the Earth ſearched out beneath, I will alſo cut off all the ſeed of Iſrael, *for all that they have done, ſaith the Lord.* See the ſame Repeated. *Ch.* xxxiii. 24, 25, 26. And confirm'd, *Iſai.* xxvii. 7. xxix. 7, 8. Liv. 9, 10. Lxv. 8. *Ezek.* vi. 8. xi. 16. xii. 15, 16. *Amos.* ix. 8, 9. *Zech.* x. 9. And this was purſuant to what was Promis'd in the *Law. Lev.* xxvi. 44. *Deut.* iv. 31. &c.

Now let us ſee how Literally this is fulfill'd at this Day. The Great and Famous *Monarchies*, who, in their turns, Govern'd the World; and ſucceſſivly had Deſtroy'd the *Jews* (the *Aſſyrian*, the *Babylonian*, and the *Roman*) are all vaniſh'd, as a Dream; ther is not one

of

of them left. Their very *Names* are loſt in the Earth. But your *Nation*, tho *Sifted among all Nations* (as your Prophet *Amos* expreſſes it, in the place above Quoted) *like as Corn is Sifted in a Sieve*, yet are you Preſerv'd a *Viſible* Diſtinct *People*, in all the *Nations* whither you have been *Scattered*. And the Rage of many *Kings* and *Governments* have been let looſe againſt you, to Root you off from the face of the Earth: And you had no Helper. Yet the *Lord* was your Helper, and put it out of the Power of all the Earth (tho without any viſible oppoſition) to Infringe the *Promiſe* He had made to *You*.

The *Deiſts* dare not ſay, that theſe *Propheſies* were made yeſterday, or not before the fall of theſe *Monarchies*; eſpecially of the *Roman*, the Greateſt of them.

them. And what a *Folly*, as well as *Vanity* had it been in the *Jews*, to have forged ſuch *Audacious* and *Provoking Propheſies*, to have thus *Dar'd* all the *Powers* of the *Earth* to *Extirpat* them, who Hated them, and had them perfectly at Mercy?

And here let the *Deiſts* take notice of this wonderful Inſtance, freſh before their Eyes, of *God's* Particular Regard to this moſt *Deſpis'd* and *Contemptible* People (in their Account) above all the other Nations of the Earth, how *Great* and *Honourable* ſoever. This is a ſtanding *Miracle* Exhibited to the whole World!

Yet is ther no *Partiality* in this, as the *Deiſts* weakly Reaſon: For as *Moſes* was a *Type* of the *Meſſiah*, ſo the *Church* of the *Jews*, was of the *Chriſtian*; whoſe *Pales* are Enlarg'd to take in the *Gentiles*, as often

ten Promis'd in your *Prophets*: By which means your *Nation* was indeed a *Type* of the *Whole World* (Repreſented in the *Long Garment* of the *High Prieſt*. *Wiſd.* xviii.24.) And conſequently the *Bleſſings* of which the *Jews* partook; the *Promiſes* made to them and Miraculous *Protection* over them, was taking *Poſſeſſion* in the *Name*, and ſecuring the *Reverſion* of the *Gentile* World, in the ſame Glorious *Inheritance*. And it was Indifferent as to the Good of the World, which Nation had been Pitch'd upon as their *Type*. But God choſe the *Leaſt*, that His *Power* and *Protection* over His *Church* might be more viſible; and to ſhew that *She* muſt ſtruggle thro' many *Difficulties* and *Tentations*; yet never be *Extinct* (tho often *Diſtreſs'd*) when all the *Powers* and *Glory* of this World ſhall *Vaniſh* as *Smoke* before the *Wind*. More-

Moreover, if God had Choſen any of the *Great* and *Powerful* Nations of the Earth for His *Peculiar People*, to whom if He had given His Promiſe to continue them for Ever: The *Scorners* wou'd have *Blaſphem'd* and ſaid, that *God* was ſtill on the *Strongeſt* ſide. And they wou'd have Aſcrib'd their Preſervation to their own *Power* and *Greatneſs*. This is the Reaſon *God* gives why he Choſe the *Feweſt of all People*, leſt they ſhou'd ſay, it was thro' *Their* own *Power* and *Might* that they were Preſerv'd. Beſides, the *Peculiar Nation* being (as before has been ſaid) a *Type* of the *Chriſtian Church*, it was neceſſary, that the *Odds*, as to the world, ſhou'd be againſt that *Nation*; which ſhou'd ſubſiſt not by *Worldly Strength* and *Politicks*; but by *Signal* and *Miraculous Providences*.

Deut. vii. 7. viii. 17.

Thus

Thus the *Church* was beſt Repreſented, as *Greatly* Diſtreſſed; but *Wonderfully* Preſerved!

And here, O ye *Jews*, behold an Equal *Promiſe* of our *Meſſiah* to His *Church*, and as *Miraculouſly* fulfill'd as that before mention'd to yours. He Promis'd, as before Quoted, that His *Church* ſhou'd continue, *Even unto the End of the World*, that He wou'd be all that time with Her, to Preſerve Her, and that the *Gates* of *Hell* ſhou'd never *Prevail* againſt Her. And when was this Promis'd? Even at the Beginning, when His Religion was *Low* and *Contemptible*, hardly yet known in the World. And the *Devil* has been let looſe (as againſt *Job*) to ſpare only Her *Life*; all things elſe have been put in his Power. All the *Rage* and *Madneſs* of *Kings* and *States* and

and *Mobbs* have been Exerted againſt Her, to *Deſtroy* Her, for many *Ages* together: And She was Deſtitute of all *Human* Help, nay it was made unlawful for Her, to Help Herſelf, or take *Arms* in Her own Defence, againſt Her Perſecuting *Kings*, as it was not Permitted to you, tho an Army of 600000 Men *Harneſſed*, beſides a great *mix'd Multitude* againſt *Pharaoh*, *Ahaſuerus*, &c. But ſhe was Commanded, as you, only to *Stand ſtill, and ſee the Salvation of God*; yet ſtill ſhe Inſiſted upon the *Promiſe* of Her *Preſervation* made to Her by Her *Meſſiah*; nay more, of Her *Victory* at laſt over all theſe Her *Enemies*: And boaſted of it before them, while they were *Worrying* of Her without Controul; and told them that it was not in their *Power* to *Deſtroy* Her: Yet all this

Exod. xii. 37, 38. xiii. 18. xiv. 13, 14.

this notwithſtanding how *Miraculouſly* did our *Jeſus* Perform His *Promiſe*, in His now almoſt 1700 years *Preſerving* and *Supporting* Her under all Her Perſecutions; and giving Her *Victory* and *Triumph!* And She ſtill Truſts in that *Promiſe*, that it can never Fail. Cou'd any *Power* leſs than *Divine* have *Fore-told* this *Preſervation*; and have Effected it for ſo long a Time, without *Human* means, without *Sword* or *Policie*! This is not the leaſt of the *Miracles* which *God* has ſhewn, as to *You*, ſo to *Us*, in theſe *Promiſes* ſo full of *Wonder*, ſo viſibly Fulfill'd, and now every day Fulfilling. And this is not a mean Argument to joyn *You* to *Us*, when you ſee the ſame *God*, working ſo wonderfully for *You* and for *Us*, for Us *only* of all the whole Earth: None of whom can Boaſt ſuch *Promiſes*

miſes, and ſuch *Performance*, ſo Un-Conteſtably *True*, and ſo Truly *Miraculous*. Therefore I beſeech you, to Hearken, at laſt, to the wiſe Reaſoning of your own *Gamaliel*, leſt ye be found *Fighters againſt God*. For if this work had not been of *God*, it cou'd not have ſo ſtood. You firſt ſpent your Rage againſt this *Stone*, which your *Builders* Refuſed: And as He foretold you, it has *Grinded you to Powder*. Will you not yet Confeſs, that *this is the Lord's doing*, and that it is *Marvelous in your Eyes*!

Act. 5: 38, 39. *Math.* xxi. 42. 44.

And now, O ye People greatly *Beloved*, and grievouſly *Puniſhed*, did your God ever fail you in any *Promiſe* that ever He made to you? you are, and have been many *Centuries* Preſerv'd only upon the *Almighty Power* that ther is in His *Promiſe*; too ſtrong for all

all the *Armed Legions* of *Earth* and *Hell*; which have overthrown mighty *Empires*, and every thing elſe, but *You*, and His *Church*, Repreſented by *You*. Believe it, your Preſervation ſince your Return from *Babylon*, has been greater than in it, in *Egypt*, or in the *Wilderneſs*. And can you Imagin that He who has wrought ſo many *Miracles*, and ſtill continues them, leſt any of His words ſhou'd fall to the ground; can you think that His great *Promiſe* of the *Meſſiah*, and the *Time* of His coming, ſo particularly Deſcrib'd, is come to nought? As to the *Time*, you confeſs, it has Fail'd, if not fulfill'd in our *Jeſus*. And where the *Time* (as of your 70 years Captivity. 2 *Chr.* xxxvi. 21. *Jer.* xxix. 10.) is Nam'd, there it is Impoſſible that ther ſhou'd be a Failure as to the *Time*.

See

See how Exactly your Deliverance out of *Egypt* was fulfill'd, even to a *Day* of the *Promiſe* made to you. And your 40 *Years* in the *Wilderneſs*, to the 40 Days of your ſpying out of the Land. Nor did your many and Repeated *Provocations* all along that time, put off God's *Promiſe* on *Day* further. See then and conſider how Punctually our *Meſſiah*'s Coming was according to the ſtated Times and Ages Prefix'd, as it is ſet down in the Firſt *Chap.* of our *Goſpel* according to St. *Matthew. ver.* 17. The Generations from *Abraham* to *David*, 14 Generations: From *David* to the *Captivity*, 14 Generations: And from the *Captivity* to *Chriſt*, 14 Generations. *God*'s Fixt and Determinat *Times* are not to be *Alter'd*.

Exod. xii. 40, 41. *Num.* xiv. 34.

The

The *Time* and *Place* of the *Meſſiah*'s Coming, as fore-told in the *Prophets*, is one of the ſureſt *Marks* by which we muſt know Him. To that End they were ſo Particularly ſet down. And if theſe Fail, ſo may all the Reſt.

How do you Expect to know your *Meſſiah* when He do's come? He cannot vouch Himſelf from the *Time* of his coming fore-told by the *Prophets*; for that is Paſt, and ther is no other *Time* Prefix'd.

Will he Prove his *Miſſion* by *Miracles*? And will he ſhew *Greater* than our *Jeſus* has done? Can he fulfill the *Propheſies* of the *Meſſiah*, by not coming at the *Time* they have Nam'd; ſo much as our *Meſſiah*, by fulfilling all the Circumſtances of the *Propheſies*, as to *Time*, *Place*, &c?

XII. Born

XII. Born of a *Virgin* (*a*) of the Seed of (*b*) *David*, in the Town of (*c*) *Bethlehem*. Within 490 (*d*) years of the Building of the *Second Temple*. Before the *Scepter* had Quite *Departed* from (*e*) *Judah*. To whom the *Gathering* of the *Gentiles* has been, as to their *Meſſiah*, as well as the *Meſſiah* of the *Jews*. This is an Aſtoniſhing *Mark* and *Notorious*: And Inſiſted upon over and over again in the (*f*) *Prophets*. And of which none that ever took upon them to be the *Meſſiah*, except only our *Jeſus*, had the leaſt ſhadow of a Pretence. And conſequential to this, that He ſhou'd make the (*g*) *Heathen Nations* forſake their *Idolatry*, and Deſtroy their *Idols*. No *Nation* of the *Heathen* was ever brought to this by the *Law*: But how many have by the *Goſpel*! By the way, you may ſee, by this, how unreaſonable

(*a*) *Iſai.* vii. 14.
(*b*) xi. 10.
(*c*) *Mich.* v. 2.
(*d*) *Dan.* ix. 25.
(*e*) *Gen.* xlix. 10.
(*f*) *Iſai.* 2d. & Lxxii. 8, 11, 17. cx. 2. *Jer.* 2d. 2. xi. 10. xlix. 6. Lii. 15 Lv. 5. Lx. 3. Lxv. 1. *Zech.* ix. 10. *Hos.* 2. 23.
(*g*) *Iſai.* 2. 18, 20. xxxi. 7. *Ezek* xxx. 13. *Zech.* xiii. 1, 2.

ble your Exception is againſt our *Meſſiah* from *Deut.* xiii. as if He Introduc'd the *Worſhip* of the *Heathen Deities*; which He *Only* has Effectually Deſtroy'd. He only ſtopt the Mouths of their *Oracles*; which within 100 years after His coming, were all totally ſilenc'd in the Reign of *Trajan*. He only Deſpoſited His (*h*) *Fleſh* in the *Grave*, in *Hope* that it ſhou'd not ſee *Corruption*. They gave Him (*i*) *Gall* to *Eat*, and *Vinegar* to *Drink*. They (*k*) *Pierced* His *Hands* and His *Feet*; and *Caſt Lots upon His Veſture*. They Upbraided Him in the ſame (*l*) *Words* fore-told. His very (*m*) *Price* was fore-told, and how the Money ſhou'd be Diſpoſed of. That a (*n*) *Bone* of Him ſhou'd not be *Broken*. again, the Particular manner (*o*) of His *Riding* into *Jeruſalem* upon

(*h*) *Pſal.* xvi. 9. 10.

(*i*) Lxix. 21.

(*k*) xxii. 16, 18.

(*l*) *Matt.* xxvii. 43.

(*m*) *Zech.* xi. 13. *Matth.* xxvii. 6, 7.

(*n*) *Exod.* xii. 46. *Joh.* xix. 36.

(*o*) *Zech.* ix. 9.

upon an *Aſs*; which your moſt *Learned* Rabbi *Saadia* Expounds of the *Meſſiah*. As alſo the *Second*, and Cx. *Pſal.* and other *Scriptures* before Quoted. I cou'd Enlarge upon this Head, and ſhew many more Particulars wherein our *Jeſus* did and do's exactly Anſwer to the ſeveral *Marks* given of the *Meſſiah* by the *Prophets*.

Which is ſo ſtrong an Argument; ſo paſt all Poſſibility of *Cheat* or *Contrivance*, that the *Firſt* of our *Apoſtles* Reckon'd it even beyond *Miracles*, or rather, as the Greateſt of *Miracles*, Greater than thoſe ſhewn to our outward Eyes. For Proving the *Miſſion* of *Jeſus* from their being *Eye-Witneſſes* of His *Majeſty*, in His *Miraculous Transfiguration*; and the *Voice* which then came to Him from the *Excellent Glory*: *Which Voice* (ſays he) *we Heard*, 2 *Pet.* 1. 16, 17, 18, 19.

when we were with Him in the the Holy Mount; He adds, as a yet further Proof, *We have a more ſure word of* Prophecie, *whereunto ye do well that ye take heed, as unto a Light that ſhineth in a Dark place*; *untill the Day dawn, and the Day-ſtar ariſe in your Hearts.* Pray God it may; and that He may *Open* your *Underſtanding*, as He did of His *Apoſtles*, That *they might underſtand the Scriptures*, that *thus it is Written*, and that *thus it behoved* Chriſt *to Suffer, and to Riſe from the Dead the third Day: And that Repentance and Remiſſion of Sins ſhou'd be Preached in His Name, among all Nations, beginning at* Jeruſalem. All which you ſee *Fulfill'd*, yet you will not *Believe* it! You ſee all *Fulfill'd* that He foretold ſo Particularly of the *Deſtruction* of *Jeruſalem*; and that that Age, in which He ſpoke, ſhou'd not

Luk. xxiv. 45.

not Paſs till it was *Fulfill'd*, tho ther was then no Appearance of it.

XIII. What *Witch-craft* then is it, what Heavy *Judgment* lies upon you, that you ſhou'd Harden your Hearts againſt this *Meſſiah*, in Expectation of Another, in whom the *Propheſies* of the *Meſſiah* can never meet? For the *Time* is already Paſt, as you your ſelves confeſs. Againſt this *Meſſiah*, who ſhed His *Blood* for you! who *Dy'd* Praying for *You*! Who offer'd up Himſelf a *Sacrifice*, to Purchaſe *Eternal Redemption* for you; which the *Blood* of *Bulls* and *Goats* cou'd never do. The very Inſtitution of *Sacrifices* do's Declare, that God wou'd Require *Satisfaction* for the Sins of *Men*; and that without *Shedding* of *Blood* ther cou'd be no *Remiſſion*; not of *Blood* leſs *Noble* than our own:

But of the Great *Meſſiah*, of *Dignity* and *Merit* ſufficient to make *Satisfaction* for the *Sins* of the whole *World*. And now I Appeal to your ſelves, whether this *Scheme* of *God*, in *Chriſt*, Reconciling to *Himſelf* Laps'd *Humanity*; and thus *Triumphing* over all the *Powers* and *Malice* of that *Serpent* the *Devil*, who ſeduc'd *Man* into Diſobedience, be not more worthy of *God*; a Demonſtration of Greater *Power*, and *Wiſdom*, and *Goodneſs*; and a more *Literal* Fulfilling of that Firſt Promiſe of *the Meſſiah*, *Gen.* 3. 15. than giving to any one *Nation* (tho' it were your own) the *Conqueſt* over your *Enemies*, and a *Temporal Reign* upon *Earth*.

Yet this is the Objection you have againſt your ſecond *Moſes*, as againſt the *Firſt*. *Where is the Inheritance of Fields and Vine-yards* that was *Promis'd*

Num. xvi. 14.

mis'd to us? You Hanker after theſe Poor *Periſhing* things; and neglect your *Eternal Inheritance*; which was *Figur'd* by them. You long more after an *Earthly* than a *Heavenly Canaan*: And for a little *Reſt* there, than a *Reſt* for *Ever*. Therefore you Reject our *Spiritual*, and chooſe to your ſelves an *Earthly* and *Fighting Meſſiah*. But you cannot have Him. And God, in Mercy, has turn'd you out of your Beloved *Canaan*, and given it to the Baſeſt of Men, to take off your Minds from it; and to Inſtruct you, that that is not the *End* of His *Promiſe*. And becauſe you Preferr it to the Glorious *Purchaſe*, that our *Meſſiah* has made for us; which the *Angels* Deſire to look into. But ye think ſcorn of that *Pleaſant Land*, where ther is everlaſting *Victory*, and *Triumph*, and

Sabbath and *Jubile* ! O ſhut not your Eyes *Wilfully* againſt your own Happineſs. Call it to mind, and ſhew your ſelves Men. Is not this a more *Exalted* and *Rational Completion* and *Archi-Type* of your *Law*, than the *Tables* of *Municipal Statutes*, to Diſtinguiſh you, for ſome ſhort time, from other People ? if that be all the *Import* (as you wou'd have it) of the whole Glorious Diſpenſation to *Moſes*. Was this *Worth* or *Proportionable* to that *Aſtoniſhing Appearance* upon Mount *Sinai*, and all that wonderful *Oeconomie* of *Miracles*, by which your *Law* was Eſtabliſhed ! But if you will Look (with us) to the *End* of your *Law*, then you will ſee every *Tittle* and *Iota* of your *Law*, *Fulfill'd*, *Exalted*, *Glorify'd* in the *Heavenly Reign* of *our Meſſiah*, the ſecond *Adam* ; the Innocent

Iſaac

Iſaac that was *Sacrific'd*; the *Joſeph* that was *Sold* by his *Bretheren*, for their future *Preſervation*; the *Moſes* who Delivers us out of *Egypt*, the *Slavery* and *Thraldom* of *Sin* and *Hell*; and Conducts us ſafe thro' the *Wilderneſs*, the *Tentations* and *Diſtreſſes* of this *Wretched Life*; Our *Joſhua*, who opens our way into the *Heavenly Canaan*: Thro' *Faith* in whoſe Bleſſed *Paſſion* and *Sacrifice* for us, when lifted up upon the *Croſs*, like the *Brazen Serpent* in the Wilderneſs, the mortal *Biting* of our *Spiritual Serpent* the *Devil* is Cur'd; and our *Souls* Eternally ſav'd. Theſe are the Glorious things that were ſhewn to *Moſes* in the *Mount*; after which *Pattern* he was Commanded to frame the *Tabernacle*, and all the *Inſtitutions* thereof, as *Types* and *Shadows* of thoſe things which were to be *Perfected* in

Exod. xxv. 40.

Heb. ii. 4.

the *Heavens*. By Faith in which the *Juſt* ſhall *Live*. And will you now Reject the *Pattern* for the *Types*? Will you Degrade your *Law*, to mean nothing beyond the outward *Senſes*? nothing but what is *Viſible* and *Temporary*? To have no *Spiritual* and *Eternal* Signification? Do we therefore make *Void* the *Law*? Yea we *Eſtabliſh* the *Law*. We carry it whither it was Intended. We ſhew an *Eternal* and *Heavenly* Light *Shining* thro' it All, and every *Inſtitution* of it. We look with *Reverence* and great *Veneration* upon it, as the *School-Maſter* that was ordained to bring us unto *Chriſt*; as the *Ladder* that was ſet to Climb up into *Heaven*. But you will not *Climb* with us; you ſay that the Top do's not Reach to *Heaven*, therefore you ſtop ſhort upon the Lower ſteps.

The

The *Patriarchal* Diſpenſation before the *Flood* was one *Step*. The *Abrahamical* another: The *Moſaical* another: And you ſtill expect another, the *Laſt*, and moſt *Perfect*, under the *Meſſiah*. Yet you Reject it, now it is Come: And ther is to be no other.

Be not afraid to Loſe your *Law*, or your *Prophets*, you will hear them Read every Day in our *Churches*; and their True and Full *Import* Explain'd and Fulfill'd in the *Goſpel*. For the *Goſpel* is the beſt *Comment* upon the *Law*: And the *Law* is the Beſt *Expoſitor* of the *Goſpel*. They are like a Pair of *Indentures*, they Anſwer in every Part. Their *Harmony* is wonderful. And is, of it ſelf, a Conviction. No *Human* Contrivance cou'd have Reach'd it. Ther is a *Divine Majeſty* and *Fore-ſight* in the Anſwer of every *Ceremony* and *Type* to its *Com-*

ple-

pletion. And ther is one yet to be *Compleated*. O the Glorious Day when that ſhall come! That is, the Grafting you in again to your own *Olive-Tree*, the *Fatneſs*, the *Sweet*, the *Marrow* of your *Law*, fulfill'd in the *Meſſiah*. For we do believe, that *Blindneſs* is happen'd to *Iſrael*, but *in Part*, till the *Fulneſs* of the *Gentiles* be come in: And ſo that *All Iſrael* ſhall be ſaved. For the *Gifts and calling of God are without Repentance*. God hath concluded All, *Us* firſt, and then *You* in *Unbelief*, that He might have *Mercy* upon *All*; that the *Praiſe* may be to *God*, and not to *Us*; that no *Fleſh* ſhou'd *Glory* in *His Preſence*. O the *Depth* of the *Riches* both of the *Wiſdom* and *Knowledge* of *God*! How *Unſearchable* are His *Judgments*, and His *Ways* paſt finding out! For of Him, and thro'

Rom. xi. 25, 26, &c.

thro' Him, and to Him are all things. To whom be Glory for ever. *Amen.*

XIV. But tho' the *Judgments* of *God* are, in themſelves, *Unſearchable*, yet they generally move in the Road of *Second Cauſes*: And ſo far it is *Lawful* for us to look into them; And ſometimes *Neceſſary*, in order to our *Duty*, as being not only brought upon us for our *Sins*; but continu'd by them. So that by Diſcovering the *Cauſes*, we may *Prevent* or *Shorten* our *Judgments*.

Therefore I wou'd here Inquire a little into ſome of thoſe moſt viſible *Cauſes*, which have all this time, and do ſtill Harden the *Jews* in their *Obſtinacy* againſt Receiving the Doctrin of *Chriſt*.

And ſome of theſe are on the *Jews* ſide, and ſome on the *Chriſtian*.

I. Firſt

I. First for the *Jews*. They have since *Christ* came, quite *Alter'd* their own *Doctrin* and *Topicks* from whence they us'd to Argue before; on purpose to Avoid the Plain *Proofs* thence Drawn for our *Jesus* being the *Messiah*. To Instance in a few.

1. Ther are great Presumptions, that they have Alter'd and Corrupted the very *Text* of their own *Scriptures* of the *Old Testament*, in those Places which speak of the *Messiah*, which gave the *Marks* of Him, and Pointed out the *Time* of His Coming. However this they cannot Deny, that whether by the Loss of the *Vowels* in the *Hebrew* Tongue, or from whatever Cause, that *Language* is now render'd so *Uncertain*, beyond any other in the World, as that one *Word* bears many Different *Significations*, insomuch

much that every *Text* almoſt will afford perpetual *Jangling*: Which has made ſome of your moſt Learned *Rabbies* complain, that your *Scriptures* are become, in the words of the *Prophet*, before Quoted, as a *Book Seal'd up* to you: And that the true ſenſe of them will not be known till the Coming of the *Meſſiah*, who will Reſtore the *Vowels* and Right Knowledge of the *Hebrew* Tongue.

It is long ſince the *Hebrew* has ceas'd to be the *Vulgar Language* of your *Nation*; and conſequently to be well underſtood by the *Jews* themſelves, who now Learn it at *Schools*, as other Men do. *Joſephus* Complains of the Loſs of the *Hebrew Tongue* among the *Jews* in his time; And it was ſo, long Before.

This

This occaſion'd that the *Greek Tranſlation* of the Lxx. was Publickly Read in the *Jewiſh Synagogues*, many years before the Coming of *Chriſt*.

This *Tranſlation* they thought to have been *Divinely Inſpir'd*. And made great *Boaſts* of it, as you may Read in *Joſephus*, and many other of your *Authors*. And it Continu'd in this Reputation with you, and was Read in your *Synagogues* till *Chriſt* came, and for about an *Hundred* years after. Then you Rejected it, becauſe of the Plain *Proofs* that were brought out of it for our *Jeſus* being the *Meſſiah*. And ſet up the Spurious *Greek* Tranſlation of *Aquila*, who was an *Heathen*, a *Chriſtian*, and a *Jew*, which he then made when the *Hebrew Tongue* was ſo greatly Decay'd from that Purity which it Confeſſedly Retain'd when

your

your Lxx. *Prieſts* made that Famous *Tranſlation* for *Ptolomy* King of *Egypt*, about 300 years before *Chriſt* : And was never Queſtion'd by any of you, but held in the Higheſt *Veneration* all that time, till after the Coming of *our Saviour*, becauſe of the Flagrant *Teſtimonies* it bore to *Him*. And were it now Admitted, as it formerly was amongſt you, and as it truly is, the beſt *Comment*, at leaſt, upon the *Hebrew Text*, to Determin the *Senſe* of it when the *Words* are *Doubtful*, and (becauſe of the Preſent *Defect* in that *Language*) of *Various* and *Different Significations*, I ſay if this were Admitted (which you cannot Refuſe, without caſting *Reproach* upon all your Predeceſſors for 300 years before *Chriſt*, who did Admit it ; And upon your ſelves for ſo doing, and Confeſſing that you have done

done it *Unreaſonably*) you wou'd not be able to maintain your hold againſt *Chriſtianity*. Are not the Quotations of your *Scriptures* which are in your Learned *Philo* (who liv'd in the Days of *Chriſt* and His *Apoſtles*) and of others your chief *Rabbies* before that time, more according to the *Tranſlation* of the Lxx. than of the *Hebrew Text*, as you have it at Preſent? And what Reaſon can you give, why you Dare not Quote that *Tranſlation* ſtill? But becauſe it Renders the *Senſe* of the *Hebrew* ſo, as leads it Directly upon *Our Saviour*, and cannot be Extended further; and it cuts off thoſe *Vain* and *Præcarious Excuſes*, which you wou'd draw from the Preſent *Uncertainty* of the *Hebrew Text*. Yet none of your latter *Expoſitions* can Pretend to any Authority *Equal*

to

to that of the Lxx, even your ſelves being the *Judges*! This ſhews, that you are not Diſpos'd to find out the *Truth*; but Bent to ſhut the Door againſt it.

2. As the *Jews* have thus manifeſtly ſtood out againſt the Conviction of the Holy *Scriptures*, by Inventing and uſing theſe Arts to *Corrupt* them, at leaſt, to *Hide* and *Obſcure* their True *Meaning*. So have they, for the ſame Reaſon, *viz.* in Prejudice to *our Meſſiah*, alter'd their former *Principles* and *Notions*, which they had Receiv'd by *Tradition* from their *Fathers*. Thus finding that the Notion of the Λόγος, or *Word* of *God*, which was Univerſally Receiv'd amongſt the *Jews*, before *Chriſt* came; And largely Inſiſted upon by *Philo*, that Learned *Jew*, even in the *Apoſtolical* Age, that as before has been noted, He was

was *God*, and yet a Distinct Person from *God* the *Father* of All; that He was χαρακτὴρ, the Express *Image* of *God*: The Great Δύναμις, *Instrument* or *Power* by which *God* made the Worlds: The Ἀρχιερεὺς, *Supream* Archetypal *High Priest* and *Mediator* betwixt *God* and *Men*; of whom the *High Priest* under the *Law*, was a *Type* and *Figure*; by *outward Communion* with whom, Men were made Capable of, and had a Title to the *Inward* and *Spiritual Communion* with the Λόγος, and by Him of *Reconciliation* and *Acceptance* with *God*. From this Notion of the Λόγος, St. *John* Disputes, according to the Receiv'd *Principles* of that Age: And having Prov'd *Christ* to be the Λόγος, he in his *Gospel*, *Epist.* and *Revelation* gives Him the Titles which were usually Ascrib'd to the Λόγος, of *Light*, and

and *Life*, and *Truth*. And from having *Communion* with *Him*, Inferrs that we have alſo *Communion* with the *Father*. But the *Jews* finding that theſe *Principles* led Directly to the *Divinity* of *our Saviour*, and all that is ſaid of Him in the *Goſpel*; Preſently *Forſook* their own *Principles*: And as Early as *Juſtin Martyr*, began to Deny them, as *Trypho* the *Jew* did, and put *Juſtin* upon the Proof of the Λόγος, being a *Divine Perſon*, *&c.* which he did out of *Philo*, and other Approv'd *Authors* of the *Jews*.

It is plain that the *Jews* thus underſtood it, when they Accus'd *our Saviour* of *Blaſphemy*, and of making Himſelf *God*, becauſe He call'd Himſelf the *Son* of *God*. For they call'd themſelves the *Sons* of *God*, in a large ſenſe, as ſo *Adopted*, and in *Fœderal Covenant* with *God*, *Joh.* x. 33, 36.

God : But they knew, it was the Receiv'd notion among them, that the manner how the Λόγος was the *Son* or *Word* of *God*, was *Natural*, as Proceeding from the *Nature* of *God*; and that for any to call Himself the *Son* of *God*, in this ſenſe, was to make Himſelf *God*. Whence it is Plain that they thought the Λόγος, to be *God*.

3. The *Jews* finding that the *Myſtical* and *Primary Senſe* of their *Law* did Referr to the *Meſſiah* ; and were moſt Exactly and Particularly *Fulfill'd* and *Compleated* in *our Saviour* ; Rather than be Convinc'd by this, they have now (as the Learned *Jew* that Diſputed with *Limborch*) Deny'd that the *Law* was *Typical*, or Referr'd to any more *Perfect* ſtate. The Contrary of which is Plainly Intimated. *Exod.* xxv. 40. from whence

Limbor. *p.* 62. *& alibi.*

whence our *Apoſtle* convincingly Argues. *Heb.* viii. 5. But the *Jews* now will have no *Type* in the *Law* : Or the *Office* of the *Meſſiah* to Extend beyond *Temporal Conqueſts*, to any *Spiritual* or *Heavenly* Acquiſitions, ſticking in the bare *Letter* of the *Law*.

But *Philo* and the *Jews* before him, did largely Inſiſt upon the *Myſtical*, which they made the *Principal End* and *Intendment* of the *Law*. As indeed it is, and moſt Apparently ſo, if we Duly Conſider the *Law* it ſelf, and the *Prophets*, who often mind us of it. And without which they cannot be *Verify'd* (as before is ſhewn) And their *Meaning* Runs *Low* and *Contemptible*, no way Anſwering the *Magnificence* and *Glories* which are there *Reveal'd*.

Jacob

Gen. xlvii. 9. *Jacob* confeſs'd himſelf and his *Fathers* to be *Strangers* and *Pilgrims* on the Earth. Whence our *Apoſtle* do's Argue very Forcibly, *That they who ſay ſuch things, Declare plainly, that they ſeek a Country. And truly if they had been Mindful of that Country from whence they came out, they might have had opportunity to have Return'd: But now they Deſire a Better Country, that is, an Heavenly.* If the Land of *Canaan* had been all their view, And they had Underſtood the *Promiſe* made to them of *Canaan* to have had no further Meaning than the *Letter*, Only the *Temporal* Enjoyment of that *Pleaſant Country*, they needed not have Wander'd from it, as they did. Or they might have had opportunity to have *Return'd* to it.

Heb. xi. 14, 15, 16.

When

When *David* was in Poſſeſſion, and *King* of it, he declar'd himſelf to be then in a *Pilgrimage*, and a *Stranger* in it. 1 *Chr.* xxix. 15.

This ſhews they had a further Proſpect; and that they Extended the *Promiſe* made to them of *Canaan*, to mean *Principally* and *Ultimatly* the *Heavenly Canaan*; of which they underſtood the *Earthly Canaan* only as a *Type*. And if *Canaan* it ſelf was a *Type*, no Doubt *Jeruſalem* muſt be ſo too, and the *Temple* with all the *Service* of it, that is all your *Law*.

Your *Cabala* makes your *outward Law*, but the *Cortex* or *Shell* of the Hidden *Myſteries* that are contained in it.

Yet you are now grown to that violent *Prejudice* againſt this (tho' you wou'd ſtick to your *Cabala* too, and think it *Divinely* Inſpir'd) becauſe it Leads directly upon *Chriſtiani-*

ty, that your Learned *Jew* has ſet up this Principle, *Quod Cultus Externus, ut talis, eſt Interno multo Perfectior.* And as a juſt Conſequence of this, *Quod Externus non minus Deo gratus, quam Internus.* i. e. *That the outward Worſhip, as ſuch, is much more Perfect than the Internal.* And therefore, *That the outward Worſhip is not leſs Grateful to God than the Internal.* Theſe are the *Titles* of his *Chapters.* And the End of ſetting up theſe Deſperate Poſitions is, to obviate the *Chriſtian* Argument, That the *Inward* and *Spiritual* worſhip is chiefly Regarded by *God*: And conſequently the *Inward* and *Spiritual* meaning of the *Law* is much Preferable to the *Letter* and *outward obſervances*: That therefore ther is a *Spiritual* ſenſe in the *Law*, which Exceeds the *Letter*; or which is *Typify'd* by it: That this is *Ful-*

fill'

Limbor. Collat. N. xi. xii. *p.* 118, 120.

fill'd in *Chriſt*, who has thereby *Conſummated* and *Perfected* the *Law*. To oppoſe this, the *Jews* are Driven to that Extremity, as here you ſee, to Preferr the *Outward Worſhip*, as *ſuch*, to the *Inward*. Contrary to the Tenor of their own *Law*, and their *Prophets*, where the *Inward Circumciſion* of the *Heart* is ſo often Inculcated and Preferr'd to that *Outward* in the *Fleſh*. Nay the *Outward Inſtitutions* of the *Law*, where the *Inward* and *Spiritual* Meaning and Intendment of them is not Regarded, are Declar'd to be *Hateful* and *Abomination* to *God*. The *Inward* is not only *Preferr'd*, *I deſire Mercy and not Sacraſice*; *and the Knowlege of God more than Burnt-offerings. Sacrifice and Offering thou did'ſt not deſire, but, mine Ears haſt thou opened.* But, in reſpect to the *Inward*, the *Outward* are

Iſai. i. 11, to 21.

Hoſ. vi. 6.

Pſal. xl. 9,

Jer. vii. 22, 23.

ſaid not to have been *Commanded* by *God*; that is, they were *Commanded* for the ſake of the *Inward*: And therefore without reſpect to the *Inward*, the *Outward* were not *Commanded*.

To Rid you out of this Perplexity, your Learned *Jew* has Advanc'd a ſtrange ſort of an Argument to maintain his *Paradox* before mention'd of Preferring the *Outward*, as *ſuch*, to the *Inward Worſhip* and *ſenſe* of the *Law*, where he Explains his foreſaid *Poſition* thus, that the *Outward* is not to be ſuppos'd without the *Inward*: And that the *Outward*, as Including the *Inward*, is Preferable to the *Inward*. But this, inſtead of ſolving the *Caſe*, makes no *Caſe* at all of it. It is no more than this, whether *Two* be not *more* than *One*? Whether both *Outward* and *Inward* be not more than the *Inward* Alone? Which

no

no body will Diſpute with him. But then this cuts off all *Compariſon* betwixt the *Outward* and the *Inward*: And conſequently makes no ſenſe of thoſe *Texts* before mentioned, and many others, where the ſame *Compariſon* is Inſiſted upon. And when the *Jew* ſays, that the *Outward*, as *ſuch*, is *Preferable*, &c. what do's he mean by *as ſuch*? Is it, the *Outward*, as *Outward*? Which any one wou'd take to be the meaning. But his meaning, as he Explain it, is, the *Outward*, as *ſuch*, that is, as both *Outward* and *Inward*.

So very *Thin*, and *Contradictory* are theſe ſtrain'd Excuſes you have ſet up againſt the *Spiritual*, which is the *Main* and *Principal* Intendment of your *Law*: Becauſe it cannot be *Fulfill'd* but only in our Bleſſed Lord and Saviour *Je-*

ſus Chriſt, and His *Spiritual Kingdom*.

4. The modern *Jews* have, ſince *Chriſt* time, gone away from the conſtant *Tradition* of their *Fathers* before *Chriſt* came, *viz.* That the *Meſſiah* wou'd ſhew Himſelf to the World, and vouch His *Commiſſion* by *Miracles*; of which ſufficient has been ſaid before. And that this Contrivance diſcovers Plainly their *Guilt*, that it is not *Conviction* which they want: But that they are Reſolv'd not to be *Convinc'd*.

Joh. vii. 31.

5. They have not only departed from the *Traditions* of their *Fathers*; but they have Invented *New* and *Strange Conceits*, of which their *Fathers*, before *Chriſt* came, never Dreamt. As of *Two Meſſiah*'s, the one a *Suffering*, the other a *Triumphing Meſſiah*: To anſwer theſe *Two* ſtates of *Suffering* and *Triumphing*,

umphing, which were told of the *Meſſiah*; And both Fulfill'd in our Bleſſed *Saviour*. To Avoid which, the *Jews*, ſince His time, have Invented theſe *Two Meſſiah*'s. The *Jews* in *our Saviours* time, even the *Apoſtles* themſelves, till after His *Reſurrection*, had not the true Notion of the *Sufferings* of the *Meſſiah*, much leſs of His *Death*. When He ſpoke of it, His *Diſciples* Rebuked Him; and underſtood nothing of it. And the *Jews* told Him, *We have heard out of the Law, that* Chriſt *abideth for ever: And how ſayſt thou, the Son of man muſt be Lift up*? that is, *Crucify'd*. They were looking out then, as you are now, for a *Temporal* Fighting *Meſſiah*, who ſhou'd *Reſtore again the Kingdom to* Iſrael. They thought not then of the *Sufferings* of the *Meſſiah*. Far leſs did they Dream of *Two*

Matth. xvi 22. *Luk.* xviii. 34.

Joh. xii. 34.

Act. i. 6.

Luk. xxiv. 26.

Meſſiahs; one to *Suffer*, the other to *Conquer*. You can ſhew no Foot-ſtep of any ſuch Doctrin amongſt the *Jews*, before *Chriſt* came. And it ſhews the *Diſtreſs* your latter *Rabbies* were Driven to, when they cou'd find no ſhift but ſo *Groundleſs* and *Fooliſh* an *Invention*: which is of a Piece with your other *Fulſom* and *Ridiculous Legends* (before mention'd) of the *Meſſiah*'s ſitting theſe 1600 years amongſt the *Lepers* at the Gates of *Rome*. That He is in *Paradiſe*, but *Ty'd* in a *Womans Hair*, that He cannot come. The *Mad* and *Nonſenſical* ſtories of your *Behemoth* and *Leviathan*. Of *Gods Weeping* when your *City* was Deſtroy'd. Of His dayly *Study* in the Reading of your *Law*. And ſuch other *Delirous Fancies*, as ſhew the Greatneſs of your *Judgment*, Threatn'd 2 *Theſſ.* 2. 11. And viſibly

visibly Fulfill'd upon you, more than upon any People, God sending you *Strong Deluſion*, that you ſhou'd *Believe* ſuch *Monſtrous*, and *Even* Contradictory *Lies*; Becauſe you Receiv'd not the *Truth*, that ye might be *Saved*; But had Pleaſure in *Unrighteouſneſs*, in ſuch *Rabbinical* and *Shameleſs Fopperies*, they Deſerv'd not to be call'd *Forgeries*, on purpoſe to Elude the *Infallible Demonſtrations* which *our Jeſus* gave of His being the *Meſſiah*. Theſe are the *Great*, tho' *Pittiful Obſtacles*, on the *Jews* ſide, which Hinder their Embracing of *Chriſtianity*.

II. I come now to other *Obſtacles*, which lie on the *Chriſtian* ſide.

1. The Learned *Jew* that Diſputes with *Limborch*, complains of the great Scandal given to the *Jews* in the *Popiſh* Countries, by the *Idolatry* which *Limbor. Collat. p.* 102.

they ſee Practis'd there. They cannot bear to ſee the *Great God* Painted like an *Old Man* in their *Churches*, and *Maſs-Books*: In their *Shops*, and *Houſes*: And Publickly ſold by *Allowance*. This they take to be the *Sin* ſo ſtrictly Prohibited. *Deut.* iv. 15, 16. And in many other *Scriptures*. Beſides their *Worſhiping Saints, Angels*, &c. See *Sandis, Speculum Europæ*.

2. Ther is another ſtrange ſort of Impediment which the *Jews* have met with in *Popiſh* Countries, that is, that if any of them turn'd *Chriſtians*, they *Forfeited* all their *Eſtates*, on Pretence that they or their *Anceſtors* had got them by *Uſury*. Of this ſeveral Good men in the *Church* of *Rome* have Complain'd, as *Bradwardinus*. l. 1. *De Cauſa Dei*. chap. 1. Corall. part. xxxii. *Cardinalis* a S. *Severina* in *Catechiſmo*

Gene-

Generali pro Catechum. chap. xx. *Gaſparus Belga* a *Jeſuit*, in *Epiſt. Ormutina* (eſt inter Epiſtolas *Judicas*) wrote *An.* 1549. ſpeaking of one *Rabbi Solomon*, who Deſir'd *Baptiſm*, ſays, that he, and many others wou'd have Embrac'd *Chriſtianity*, if it had been for that Law among the *Chriſtians*, that they ſhou'd be oblig'd to Reſtore whatever they had got by *Uſury*. This I have taken out of *Hornbeek* Contr. *Judeos. Lugdun. Batav.* An. 1655. in *Prolegom* p. 31. where he cites more Authorities. As of *Joh. Gerſon*, apud *Bochellum* tit. *de Judæis*. And amongſt us, *Edwin Sandis*, de *Statu Relig.* cap. xli. *Georgius Theodorus*, *de ſtatu Judæorum in Repub. Chriſtian.* cap. ix. He ſays, that this Cuſtom was taken away by a Particular Bull of *P. Paul.* iii. by the *Council* of *Baſil.* Seſſ. xix. And

of

of *Lateran*, under *Alexander*. iii^r c. 26 How it is at this day at *Rome*, in *Spain*, *Portugal*, and other *Popiſh* Countries I cannot tell; but Sr. *Edwin Sandys* in his Book before Quoted, wrote *An.* 1599. ſays that when he was in *Italy* the ſame *Forfeitures* were ſtill Exacted of the *Jewiſh Converts*, except where the *Pope* gave *Diſpenſation*; which he knew granted only to ſome few *Phyſicians*, their Gains not being ſuppos'd as Got by *Uſury*. But it ſtopt the *Converſion* of others.

II. I come now to the *Reformed Churches*, where the *Jews* meet with neither of theſe fore-mention'd *Impediments*. But whither many *Jews* do come out of the *Popiſh* Countries, as the Learned *Jew* Confeſſes to *Limborch*, on purpoſe to Avoid the *Idolatry* in the *Church* of *Rome*, to which many of them

them are forc'd to Comply, to ſave their *Lives* or *Eſtates*; And others are Tempted to it, and Counterfit *Chriſtianity* for the ſake of *Preferments*, Eſpecially in *Spain*, and *Portugal*, as before has been told; And whence Many of them do Fly into *Holland*, where ther is *Univerſal Liberty* of *Conſcience*, And that they may *Profeſs* and *Practice* their *Judaiſm* Openly. This has brought ſo many of them into *Holland*, more than to other of the *Countries* call'd *Reform'd*.

1. But ther is another ſort of *Impediment* which they meet with there, that is, The various *Sects*, which are *Tolerated*, and own'd as *Churches*, tho' moſt *oppoſite* and *Contradictory* to one another. This goes violently Athwart the Fixt and ſtated *Principle* of the *Segullah* or *Peculium*, which God deliver'd

ver'd to the *Jews* from the Beginning, and Implies the true Notion of a *Church*, as being a *Peculium* or *Select Society*, *Gather'd* from amongſt the Reſt of *Mankind*; under *Governers*, and *Laws*; with *Promiſes* and *Privileges* of their own, *Peculiar* to Themſelves, and *Independent* of All others upon the Earth. Now the *Jews* cannot think this *Segullah* Transferr'd to a *Chriſtian Church*, where ther is no notion of any *Segullah* at all; or ſuch a Lame one, as *Admits* and *Excluds* no body. A *Park*, without *Pales*! Which Reduces the *Church* from a *Society* to a *Sect*, only to *Believe* ſuch things, without being ſubject to the *Governors* or *Laws* of the *Society*; without any *Principle* of *Unity*. A *Church* without a *Biſhop*! A *Body* without a *Head*! This *Latitudinarian* no *Principle*

ciple is ſo perfectly Adverſe to the Receiv'd notion of the *Jews* all along, that they can as eaſily believe no *Faith*, as no *Church*. And can never think their *Faith* Terminated or Fulfill'd in that *Church*, whoſe *Conſtitution* is not *Fram'd* alike to *Theirs* : For how otherwiſe was *Theirs* a *Type* of *Ours*? A *Type* is ſo call'd from its *Likeneſs* to what it do's *Repreſent*. And what *Reſemblance* is ther 'twixt the *Church* in *Jeruſalem*, under one *High Prieſt* ; and in *Holland*, where *Epiſcopacy*, of which that was the *Image*, is *Aboliſhed*? What Agreement betwixt the *Temple*, into which none were Admitted but *Proſelites* to the *Conſtitution*, as well as *Faith* of the *Jews* ; And that *Church*, whoſe *Doors* are open to all *Comers* and *Goers* ; Which has no *Communion*, by Admitting of all

Com-

Communions: And makes no *Communion* neceſſary? How was the *One Altar* of the *Jewiſh Church*, a *Type* of *Altar* againſt *Altar* in every *Pariſh*? of 100 oppoſite *Altars*, that is, *Communions* at *Amſterdam*, yet all acknowledg'd to belong to the *Chriſtian Church*? It is true, oppoſite *Communions* may Agree in *Many* things; as All do in *Some* things: But how they can be call'd *One Church*, is as Difficult for a *Jew* to Apprehend, as a *Church* without a *Communion*, that is, a *Society* which has no *Society*. A *Church*, and not a *Peculium*, is an *Open Incloſure*. And a *Society* without *Government* is as Great a *Contradiction*. And other *Government* than *Monarchial* in the *Church* the *Jews* never underſtood, nor did God ever Appoint. Not that all *Churches* in the World ſhou'd have

have one *Viſible*, and *Univerſal Head* upon *Earth*; more than all the *Kingdoms* of the *Earth* are to have *One* Univerſal *Monarch* under *God*; to whom the whole *World* is *One Kingdom*, tho' compos'd of many *Different* and *Independent Kingdoms*: As the *One* Catholick *Church* may conſiſt of many *Independent Churches*, which all make *One Church* to *Chriſt*. Of *Each* of theſe under her own *Biſhop*, the *Church* of the *Jews* at *Jeruſalem* (being it ſelf a *Particular Church*) was a *Type*, under her *High Prieſt*. And as He was a *Type* of *Chriſt* the Ἀρχὸς the *Arche-Typal* and *Univerſal* High *Prieſt* and *Biſhop* of the *Catholick Church*, ſo the *Church* of the *Jews* may be call'd a *Type* alſo of the *Univerſal Church*; as that *Nation* was a *Type* of the *Whole World*; of which the High *Prieſt* wore

a *Repreſentation* as well as of the *Segullah*, as before has been obſerv'd from *Wiſd.* xviii. 24. For *God* is *King* of all the *Earth*; tho' more Eſpecially of His *Church*.

The *Miraculous Performance* of that *Promiſe* of *Perpetuity* which *God* made to the *Nation* of the *Jews* has been Diſcours'd before. But here I wou'd take notice of one great *means* by which it has been brought to paſs: Which is, the ſtrict Notion that the *Jews* ſtill Retain of the *Segullah*. Thoſe *many Myriads* of them who, at firſt, went over to *Chriſtianity* found as ſtrict a Notion of the *Segullah* there. And ſaw how it was Tranſferr'd, as from the Beginning it was Intended, from the *Segullah* of *Moſes*, to that of the *Meſſiah*. It was indeed but the ſame *Church* or *Segullah* un-

under Different *Oeconomies* or *Diſpenſations*. But thoſe whoſe Eyes were Blinded, that they ſaw not this, Remain'd in their *Infidelity*, and ſtuck to their old *Segullah*. And *God*, who brings *Good* out of *Evil*, has made this a *Means*, the *Great Means*, of Keeping them a Diſtinct *People* to this Day. For ſhou'd the *Jews* turn ſo much *Latitudinarians*, as to Looſe this Notion of the *Segullah*; and grow *Indifferent* in their *Rites* and *Cuſtoms*: If they ſhou'd *Inter-Marry* with the *Nations* whither they are *Scatter'd*, and *Conform* to their *Cuſtoms* and *Manners*, they wou'd ſoon looſe both their *Name* and *Religion*; and by being *Mixt* with the Reſt of the world, grow Undiſtinguiſh'd from them, as a *River* when it is *Empty'd* into the *Ocean*.

If it be objected, that then the foreſaid *Promiſe* of *God* wou'd be Broken, of Preſerving them for ever a Diſtinct *People*: And therefore, That this *Promiſe* ſtands in the way againſt their *Converſion*.

I Anſwer, that it did not ſtand in the way againſt their *Converſion*, in the Beginning of *Chriſtianity*. For the *Jews* who then turn'd *Chriſtians*, did not at all, for that, looſe their *Name* or *Nation*. And they were Plainly Diſtinguiſh'd from the *Converts* of the *Gentiles*.

Act. vi. 1. xxi. 25.

To make this more clearly underſtood, let us conſider, that when *Chriſt* firſt ſent forth His *Apoſtles* their *Commiſſion* was Limited to the *Jews* only, in the ſtricteſt ſenſe, *Go not into the way of the* Gentiles, *and into any City of the* Samaritans *enter ye not. But go rather to the loſt*

Matth. x. 5.

loſt ſheep of the Houſe of Iſrael. Here the *Samaritans*, tho' *Jews*, are Excluded, becauſe they were *Schiſmaticks*, and not ſtrictly within the *Segullah*. And thus it continu'd all *Chriſts* Life time. The *Goſpel* went not without the *Pale* of the *Segullah*. After Chriſts *Reſurrection*, then He Extended their *Commiſſion* further, and bad them *Go, and Preach among all Nations*, but ſtill *Beginning at* Jeruſalem. To ſhew that there the *Chriſtian Segullah* was firſt Eſtabliſh'd; and Deriv'd from thence, as from the *Root*, to *Spread* among all *Nations*. But it Appears not that the *Apoſtles*, even long after that time, underſtood the full Extent of this their *Commiſſion*: For till the Viſſion of the *Sheet*. *Act.* x. *Peter* himſelf did not know that the *Gentiles* were capable of being Admitted into the *Chriſtian*

Luk. xxiv. 47.

ſtian Segullah: Of which he was Convinc'd by a great *Miracle* then ſhewn in the Deſcent of the Holy *Ghoſt* upon *Cornelius*, *&c.* which ſatisfy'd the Reſt of the *Church* who contended with him, for his Preaching to the *Gentiles*. *Act* xi. So that till this time, the *Chriſtian Segullah* conſiſted of none but of the *Jews* only. Into which the *Gentile Proſelites* were afterwards Admitted, even as into the *Jewiſh Segullah* under the *Law*. *Chriſt* foretold the future calling of the *Gentiles*, *Other ſheep have I which are not of this fold; them alſo I muſt bring, and they ſhall hear my voice*, ſaid *Chriſt* to the *Jews*. And ſignify'd to them, that the *Gentiles Converts* ſhou'd, at laſt be made Equal to them; and in ſome Reſpects be Preferr'd before them, in that *Parable* of thoſe call'd at the *Eleventh* hour.

Joh. x, 16.

Matth. xx.

hour. And that the *Firſt* call'd ſhou'd be *Laſt*, and the *Laſt*, *Firſt*. He ſhew'd likewiſe that His *Mercy* Extended even to the *Gentiles*, by His *Compaſſion* to the *Woman* of *Canaan*. But at the ſame time, He Aſſerted the *Prerogative* of the *Segullah*, or *Church* of the *Jews*: Whom He calls the *Children*, *Matth.* xv. in Compariſon of whom the 26. *Gentiles* were but *Dogs*, that is, out of the *Segullah* (as it is Expreſs'd, *Rev.* xxii. 15.) *I am not ſent* (ſaid *Chriſt* to her) *but to the loſt ſheep of the Houſe of* Iſrael, that is, the *Segullah* was to be ſet up only with *Them*, to whom only He himſelf Preach'd: The *Gentiles* were to come in only as *Proſelites* to the *Jews*. And that not by the *Miniſtry* of *Jeſus* Himſelf, but only of His *Apoſtles*, after His *Aſcenſion*. In all things the *Preference* was

gi-

given to the *Jews*. And the *Chriſtian Segullah* was firſt *Fixed* among *Them*. *They* are the *Natural Branches*. *Theirs* is *Chriſt*, the *Apoſtles* and firſt *Chriſtian Church*. And we freely confeſs, as our Bleſſed *Lord* has Taught us, that *Salvation is of the Jews*. He Reveal'd not Himſelf to the *Gentiles*, He wou'd not Anſwer a word to *Herod*, or *Pontius Pilate*. But *He* Declar'd *Himſelf* Expreſly your *High Prieſt* and *Sanhedrin*. He did Good to All, even to the *Gentiles*, and *Heal'd* their *Sick*. His *Mercy* is over *All* His *Works* : But much more Eminently to His *Church*, His *Segullah*. The *Childrens meat* is Reſerved only for Them. *There* only it is to be had. Therefore all are Invited to go *Thither* for it. All are capable of being Adopted *Children*, by their Admiſſion into

Rom. xi. 24.

Joh. iv. 22.

Luk. xxiii. 9.

Matth. xxvii. 14. xxvi. 64.

to

to the *Segullah*: And the *Children* who *Forſake* it, or are Juſtly *Turn'd out* of it, fall to the Condition of *Dogs*, for *without are Dogs*.

The Twelve *Apoſtles* were Choſen with reſpect to the *Segullah* of the Twelve *Tribes*. Our *Saviour* Himſelf makes the Alluſion. When He ſaid to them, *Ye ſhall ſit upon Twelve Thrones, Judging the Twelve Tribes of* Iſrael. And the *Names* of the Twelve *Tribes* are deſcrib'd as Written upon the Twelve *Gates* of the *New Jeruſalem*: And anſwering thereunto, the *Names* of the Twelve *Apoſtles*, upon the Twelve *Foundations*. Then the calling of the *Gentiles* after the *Jews*, was in the like manner ſignify'd in the *Number* of the Lxx. whom our *Lord* ordained ſome time after the *Apoſtles*. For the *Jews* divided the *World* into Seven-

Matth. xix. 28. *Rev.* xxi. 12, 14. *Luk.* x. 1.

ty *Nations*; ther being juſt ſo many *Sons* of *Shem*, *Ham*, and *Japheth* Recorded in the x. of *Gen.* who are ſaid to be Divided, after their *Tongues*, and after their *Nations*. Thence the *Jews* conclude, that ther was Seventy *Nations*, and Seventy *Languages*: The *Languages* Diſtinguiſhing the *Nations*; becauſe each ſorted to thoſe of his own *Language*; and ſo thoſe of each *Language* made a Diſtinct *Nation*. It wou'd be hard otherwiſe to Conjecture how the world ſhou'd be Divided into ſeveral *Nations*, without ſuch a *Force* and *Neceſſity* put upon them, and leading them, I may ſay, *Irreſiſtably* into it, by the *Miraculous Diviſion* of *Languages*. For we can not very eaſily ſuppoſe, that the *whole World* ſhou'd meet together, to *Canton* it out into ſeveral *Nations*

by

by a *Free* and *Equal Vote*, and to *Number* out *Who*, and how *Many* ſhou'd belong to each *Nation*: And to *Name* all the *Kings* or *Governors* of each *Nation*, as it is done in the x. of *Gen.*

Now the *Jews* believe that this *Diviſion* of the *World* into Seventy *Nations*, was done by *God* with a Particular reſpect to His *Segullah* to be afterwards ſet up in *Iſrael*; whoſe *Sons*, that Deſcended with him into *Egypt*, are Recorded *Gen.* xlvi. And are juſt Seventy. They think this to be Intimated. *Deut.* xxxii. 8. where it is ſaid, *When the moſt High divided to the Nations their Inheritance, when He ſeperated the Sons of* Adam, *He ſet the Bounds of the People, according to the Number of the Children of* Iſrael. And *ver.* 7. ſhews this to

have been a *Tradition* of the *Jews*, in the Days of *Moſes*.

Therefore, as our Bleſſed *Saviour* ſent out at firſt Twelve *Apoſtles*, with Reſpect to the Twelve *Tribes*, and Limited them to Preach to none other: So did He afterwards Appoint other Seventy alſo, with Reſpect to the other *Nations* of the World, who were, in time, to be brought into the *Segullah*. And it is obſervable, that in the Commiſſion given to the *Seventy*. *Luk.* x. ther is no ſuch *Reſtriction* as is given to the *Twelve*. *Matth.* x. 5. of not going to the *Gentiles*, or *Samaritans*. Tho' the Door was not fully open'd to the *Gentiles*, till the *Viſion* of the *Sheet*. *Act.* x. as before has been ſaid.

After

After this, the *Gentiles* came in Abundantly to the *Segullah*. But the *Firſt* Chriſtian *Church* was wholly of the *Jews*. And Eſtabliſh'd in *Jeruſalem*. Whoſe *Biſhop* did Anſwer to the *High Prieſt*; and was the *Principle* of *Unity* to the *Chriſtian Jews*, as the *High Prieſt* was to the other. So that the *Segullah* was Preſerv'd Intire; only Transferr'd from the *Jewiſh* High *Prieſt*, to the *Jewiſh Biſhop*. It was not the *Gentiles* who Converted the *Jews* to *Chriſtianity*; but the *Jews* Converted the *Gentiles*: And the *Gentiles* came in to the *Chriſtian* Jewiſh *Church*: And Appeal'd to it, upon All occaſions. And thus it continu'd till after the Deſtruction of *Jeruſalem*. But the Name of *Jews* ſeems to have been Appropriated to the *Infidel Jews* upon their many and Notorious *Rebellions*, under their ſeve- *Act.* xv.

ral *False Messiah*'s, in which the *Christian Jews* were not Concern'd; nor in the *Punishments* and *Odium* which thereupon follow'd, and the *Laws* that were made against the *Jews*, And so, by Degrees, came to loose the *Name* of *Jews*; and become Undistinguish'd from the *Gentile Christians*: For then the Name of *Jew* grew by Custom, to be a Discrimination of *Religion*, and not only of a *Nation*. So that when a *Jew* now turns a *Christian*, he is no longer call'd a *Jew*.

But when the Time shall come (God send) that ther will be a *General Conversion* of the *Jews*, than ther will be no Reason to take from them the Name of *Jews*: That *Name* will then only Distinguish their *Nation*. And it will then, no Doubt, be the most *Honourable* of any upon the Earth: To whom

whom pertaineth the *Adoption*, and the *Glory*, and the *Covenants*, and the giving of the *Law*, and the *Service* of *God*, and the *Promiſes*; whoſe are the *Fathers*; and of whom, as concerning the Fleſh, *Chriſt* came. Rom. ix. 4, 5.

Then it will no longer be thought a *Reproach* in *Spain* and *Portugal* to own, that they are (as before has been Quoted from the Learned *Jew*) Deſcended of the Race of the *Jews*: And to take that *Name* upon themſelves. And other *Nations* will ſtrive for the ſame *Privilege*. Then may be fulfill'd, even Literaly, what is written, *One ſhall ſay I am the Lords*; *and another ſhall call himſelf by the Name of* Jacob: *And another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the Name of* Iſrael. And thus the *Name* Iſai. xlv. 5.

and *Nation* of the *Jews* will be *Magnify'd* and *Exalted* above All that are upon the Face of the Earth: And *Perpetuated.* according to the forementioned *Promiſe* of *God*, while *Sun* and *Moon* ſhall endure, And then, when the Fulneſs of the *Gentiles* ſhall come in, the *Jews* will be the *Head* and not the *Tail*, and, as God has Promis'd you, *Thou ſhalt be Above only; and thou ſhalt not be Beneath.* And *the Lord thy God ſhall ſet thee on High, above all the Nations of the Earth.*

Deut. xxviii. 13, 12.

Then ſhall the *Ten Tribes* Appear. Who now perhaps are the greateſt *Monarchies* upon Earth. And then will be Acknowled'd as ſuch.

See what a *Glorious State* of your *Nation* Depends upon your *Converſion*! And it may be more *Glorious* than all this that

I have ſaid. Even all that. *Temporal Grandure* and *Empire* which you Expect. Tho', when all that is done, it comes Infinitly ſhort of the *Heavenly* and *Eternal Glories*, which our *Meſſiah* has Purchas'd for us: And of which all theſe *Earthly Greatneſſes* are, in their utmoſt Extent, but Faint *Types* and *Shadows*; And therefore far from the *Primary* and *Ultimat* Intendment of the *Law*; which is already Fulfill'd in the *Spiritual Conqueſts* and *Reign* of our *Meſſiah* over all the *Powers* of *Hell* and *Death*.

I take not upon me to Determin, that the Preſervation of the *Name* and *Nation* of the *Jews*, upon their *Converſion*, will be Juſt as I have ſaid. But this we may Depend upon, that the *Promiſe* of *God* will be *Fulfill'd*: And And that He will never want

means to bring it to Pass. And therefore, that the *Conversion* of the *Jews* will be no Hindrance to the *Perpetuating* of their *Name* and *Nation*, as He has *Promis'd*.

And let their *Conversion* begin (*cum Bono Deo*) in this *Church* and *Nation*; where the Good *Providence* of *God* has Prepair'd the way, by freeing you *Jews* here from those *Obstacles* which obstruct your way in other *Christian* Countries. Here you see no *Images* or *Pictures* of the *Great God* in our *Churches*; nothing in our *Worship* which you can call *Idolatry* or *Superstition*. Here you may see an *Episcopacy*, *Presbyters*, and *Deacons*, Answerable to your *High Priest*, *Priests*, and *Levits*: And the *Segullah* of the *Temple* Perpetuated and Continu'd in the *Church*. In which, as in the *Temple*, and

Hieron ad Evagr.

now

now in your *Synagogues*, the *Publick Service* and *Worſhip* of *God* is *Celebrated* in the *Vulgar Language* of the *Nation*, with the *Solemnity* and *Gravity* of a well Compos'd and Digeſted *Lyturgie*. And laſtly here are no *Forfeitures* or *Mulcts* upon you for your Acknowledging and Returning to your True *Meſſiah*. But you may reaſonably Preſume, that all due Encouragement will be given to you towards ſo Glorious a *Change*: And to Convince you, that we ſeek not *Yours* but *You*. The *Lord* open your Eyes.

2. Let me add, that you will be here Free from another great *Scandal* which you have met with more frequently in *Holland*, that is, *Socinianiſm*, to which ſome that oppos'd you there made too near Aproaches. And if they had

Con-

Converted you, it had not been to *Chriſtianity*. But rather to *Idolatry*, in Paying *Divine Honours* and *Adoration* to *Chriſt*, while they ſuppoſe Him but a *Creature*. And they Deny any to be *Chriſtians* who Refuſe this *Divine Adoration* and *Invocation* to *Chriſt*. Whereby they have Excluded all our *Engliſh Unitarians* (as the *Socinians* here call themſelves) from being *Chriſtians*, who Deny this to *Chriſt*; tho' they (ſometimes when they Boaſt of their *Antiquity* and *Univerſality*) Derive themſelves from theſe Tranſ-marine *Socinians*; And Pretend to be of one *Faith* with them. But your Learned *Jew* before-mention'd Argues againſt them, that *Chriſt* cou'd not be the *Heavenly King*, unleſs He were *God* Himſelf (whatever the *Socinians* Dream to the Contrary) becauſe that no

Racov. Catech. Sect. 6. c. 1.

mere

mere *Creature* cou'd be Preſent and Aſſiſt every where. *Non poteſt eſſe Rex Cæleſtis, niſi fuerit Deus ipſe (quidquid Sociniani contrarium ſomniaverint) etenim nulla pura Creatura poteſt ubique Aſſiſtere & Providere.* This vaſt *Prejudice* you will likewiſe Avoid in the *Church* of *England*, where theſe *Socinian Hereſies*, on both ſides, are *Deteſted* and *Exploded*. *Limbor. Collat.* p. 69.

If you take *Scandal* that ſuch Differences ſhou'd be amongſt thoſe who call themſelves *Chriſtians*, Remember that your *Saducees* Deny'd the *Reſurrection*, and both *Angels* and *Spirits*. Which takes away the Future ſtate of *Heaven*. And this you now Believe, and make it a great *Article* of your *Creed*. And ſay, that it was always the *Faith* of the *Jews*. Therefore you cannot object it againſt us, that ther ſhou'd be Diviſions, even in *Fundamental* Points, and *Act.* xxiii. 8. *Limbor. Collat.* p. 105.

Schiſms

Schiſms amongſt us; ſince ther has been the ſame amongſt your ſelves, your *Samaritans*, *Saducees*, &c And you will not think that this Hurts the *Truth*, to thoſe who hold it.

III. Ther is yet one Great and the Maſter Difficulty of all, that ſtops the way to your Converſion, which I have Reſerv'd to Conſider by it ſelf in this laſt Place, becauſe it is the *Foundation* of all thoſe that lie on your ſide: And which, if clearly Remov'd, will compleat your *Converſion* ſo far, as to leave you no other Defence but plain *Obſtinacy*. It is that *Looſe* and *Precarious* Account which you give of the *Ground* and *Foundation* of your *Faith*, on Purpoſe to Avoid that Demonſtration which ther is for the Truth of the *Goſpel*, and as ſaid before, ther is the ſame for the Truth of the *Law*:

But

But you will rather quit that *Irrefragable* and *ſure Foundation*, and Looſe the *Certainty* of your *Law*, than yield to the *Same* or *Greater Certainty* that ther is for the *Goſpel*. Or otherwiſe you have not yet known the True *Foundation* upon which you ought to ſtand.

For the Learned *Jew* before mention'd Eſtabliſhes the *Faith* of the *Jews*, not upon any Grounds of Certainty of which other men may Judge beſides the *Jews*, which are common to all men, and ſtand upon the General *Reaſon* and *Conviction* of *Mankind*: But only upon the Credit they are to give to their *Fathers*, not as *Men*, but as their *Fathers*, and as they ſtand in that Particular *Relation* to them: For *God* (ſays he) *do's not ſend us to the Gentiles, to ask of them; but bids us Ask only of our Fathers, and give* *Limbor. Collat.* p. 130.

give full Credit to them. And therefore (continues he) *if the Tradition of our Fathers told us the ſame of* Moſes, *as it do's of* Chriſt, *that is, That thoſe Matters of Fact which are written of him in the Law, were not ſo done as he there tells; we ſhou'd as little Believe* Moſes, *or what he wrote, as we do the* Goſpel; *which we Disbelieve for the ſame Reaſon,* viz. *Becauſe our Fathers tell us, that thoſe things Related in the* Goſpel, *were not ſo done, as is there Related.*

Anſ. 1. Your *Fathers* have not told you ſo. They have confeſs'd to the *Matters* of *Fact* Recorded in the *Goſpels*. Nor can you Deny them, without Anſwering the *Firſt Part* of this Diſcourſe, and Joyning with the *Deiſts* againſt all *Revelations* whatſoever, as well thoſe made to *Moſes*, as thoſe given by *Chriſt*. Your *Fathers* indeed

ſaid

ſaid, that *Chriſt* wrought wonderful Works by the Power of *Beelzebub*. But that is confeſſing to the *Matter* of *Fact*. And may be objected againſt the *Miracles* of *Moſes*, or any other whatſoever. Which is before Conſider'd. *p.* 65, 66, *&c.*

But as your *Fathers* who Believ'd not in *Chriſt*, when He came, cou'd not, nor did they *Deny* the *Matters* of *Fact* of *Chriſt*; and ſo give the ſtrongeſt ſort of *Evidence*, that of *Enemies*, to the *Truth* of them; and conſequently, to the *Truth* of His *Doctrin*, which they were brought to vouch: So, as before is told *p.* 175. Many *Myriads* of your *Fathers* did Embrace His *Doctrin*; And by the Computation there made, ther muſt be many more *Myriads* of their *Poſterities*, than of the *Infidel Jews*. So that here the Queſtion is not betwixt

twixt the *Tradition* of your *Fathers*, and of the *Gentiles*: But of thoſe of your *Fathers* who did Believe, and thoſe who did *not Believe* in *Chriſt*. For *Chriſtianity* is nothing elſe but a *Tradition* of the *Jews*; to which the *Gentiles* did come in. For as ſhewn before, the *Firſt* Chriſtian *Church* was wholly *Jewiſh*, without any mixture of the *Gentiles*, for a Conſiderable Time.

Now then, ſince you have the *Tradition* of your *Fathers* on both ſides, what method are you to take? What method did you take in the Contrary *Traditions* of the *Ten Tribes*, which grew among them, in ſucceeding Ages, after their Defection to *Idolatry* under *Jeroboam*? Your Learned *Jew* gives a good *Rule*, *viz.* To Recurr to the *Original* Pretended of each *Tradition*: And there

Limbor. Collat. N. v. p. 138. 142.

ſee

ſee upon what *Foundation* it Began. That of *Moſes* was Grounded upon *Miracles* Exhibited before all the People. Not ſo of *Jeroboam*, who pretended no ſuch thing: Only to give a Different *Expoſition* of the *Law* of *Moſes* to Countenance his *Idolatry*; which *Expoſition* became, in time, a *Tradition* to their *Poſterities*.

And this is Exactly your Caſe, as to *Chriſtianity*. Your *Fathers* did at firſt Embrace it upon the *Conviction* of thoſe many *Miracles* ſhewn Publickly before their Faces. But thoſe of your *Fathers* who did not Believe, did not Deny the *Matters* of *Fact*; only put a Different Conſtruction upon them, ſaying that they were wrought by *Beelzebub*.

And thoſe *Jews* who *Believed*, and their *Poſterities* are many *more* (as before ſhewn) than thoſe

thoſe *Jews* who Remain'd i
their *Infidelity*. If that wer
an Argument. For the *Traditio*
of *Two Tribes* was *True*, an
that of *Ten* was *Falſe*. There
fore we muſt Recurr to th
Original; and that muſt Deter
min the *Tradition* on eithe
ſide. And the Argument in
ſiſted upon in the *Firſt Par*
againſt the *Deiſts* ſtands *whol*
and *Irrefragably* on our ſide
And beſides has the *Traditio*
of all your *Fathers*, ſo far as t
Acknowledge the *Matters o*
Fact (which in conſequence i
the whole) And the Majo
Number were *Convinc'd* by
them. Or if not the Ma-
jor Number then, yet certain-
ly much more ſo now in thei
Poſterities; having, by the *Mi-*
raculous Providence of *God* e-
ſcapt the Dreadful *Deſtructio*
at *Jeruſalem*, and under your
ſeveral *Falſe Meſſiah*'s, which

Pur-

Purſu'd thoſe of your *Fathers* only who *Harden'd* themſelves in their *Obſtinacy* againſt *Chriſt*. So that the *Tradition* of your *Fathers* do's not ly in your way, to *Prejudice* you againſt *Chriſtianity*: The moſt it can oblige you to, is to Examin the ſeveral *Traditions* of your *Fathers*. And that is it to which we wou'd Invite you. Conſider then firſt the *Tradition* of your *Chriſtian Fathers*, who, call themſeves by the *Name* of their *Meſſiah*, as you have done by the *Names* of your *Fathers*, *Heber*, and *Iſrael*, and *Judah*. And this was foretold by the *Prophet*. *Thou ſhalt be call'd by a new Name, which the Mouth of the Lord ſhall Name.* Therefore tho' theſe your *Fathers* have loſt the Name of *Jews*, yet they may ſay in the words of the ſame *Prophet*, *Doubtleſs Thou art our Father*, tho' Abraham

Iſai. Lxii. 3.

Iſai. Lxiii. 16.

ham *be Ignorant of us, and I*
rael *acknowlege us not; Thou,*
Lord, art our Father, our R
deemer, thy Name is from Eve
lasting. This is an *Everlasti*
Name by which they are no
call'd, even the *Name* of o
God; whereas they were her
tofore call'd only by the Nam
of your *Fathers* in the *Flesh*; b
now of your *Father* in *Heave*
Consider I say the *Traditi*
of these your *Christian Father*
that it is on the *Affirmati*
side; whereas the *Tradition*
your *Unbelieving Fathers* is a
together upon the *Negativ*
particularly in that great *Art*
cle of our *Faith* the *Resu*
rection of *Christ.* Which bein
done in the sight only of
Few *Soldiers*, who were cap
ble of being *Brib'd*, you tru
wholly to their *No* Evidence
That *His Disciples stole Him*
way, while they Slept. For ho
cou'

cou'd they know this, if they were a *Sleep?* Yet this is all the Foundation you have for your *Negative.* But for the *Affirmative*, ther were *Many Infallible Proofs*, Chriſt *being* Act. 1. 3. *ſeen of His Diſciples forty Days, and ſpeaking of the things pertaining to the Kingdom of God. He was ſeen of* Cephas, *then of* 1 Cor. xv. *the* Twelve, *after that He was* 5, 6, 7, 8. *ſeen of above* 500 *Brethren at once; of whom the Greater Part* (ſays our Apoſtle) *Remain unto this preſent*, when he wrote. Theſe were too Many to be *Brib'd*, not with *Large Money*, Matth. xxviii. 12. as you gave to the *Soldiers:* But with *Stripes*, and *Impriſonments*, and *Death*, to have *Conceal'd* ſuch a *Forgery*; when Any *One* of them might not onely have Avoided theſe *Perſecutions*; but, no Doubt, have got much more *Large Money* than you gave to the *Soldiers*, for

for ſuch a Fooliſh *Excuſe* as they made: For Any *One* of theſe 500 cou'd have Effectually *Diſcover'd* the *Contrivance*, if it was one; and ſtifl'd *Chriſtianity* in its Cradle. And one *Evidence* on that ſide, wou'd, at that time, have borne down 500 on the other. And the *Chriſtians* putting you to the Tryal of this, when theſe *Many Witneſſes* were *Alive*: And that not *One* of them cou'd be Tamper'd with, either by *Bribes* or *Threats*! That *All* ſhou'd ſtand it out, even to the *Death*!

But we have ſurer *Evidence* than all this. Even *Infallible*. And that is, The many *Miracles* which the *Apoſtles* ſhew'd in Atteſtation to the *Truth* of this. *Miracles* as *Flagrant* and *Notorious* as thoſe which *Chriſt* Himſelf had Wrought. And which have All the *Four Marks* before Mention'd, that do *Infallibly*

fallibly Demonſtrate the *Truth* of any *Matter* of *Fact*.

Theſe are the Grounds of the *Tradition* of your *Chriſtian Fathers*.

And all the Ground for the *Tradition* of your *Un-believing Fathers*, is nothing elſe but that *Senſleſs* Story of the *Soldiers*, ſufficiently *Ridiculous* to *Confute* it ſelf, were ther no *Evidence* at all on the other ſide.

Let me Add to this, That your *Chriſtian Fathers*, had All thoſe Difficulties to ſtruggle with, which do now keep *You* back from *Chriſtianity*. They hung as much as you upon the Expectation of a *Temporal Kingdom* of the *Meſſiah*. The very *Apoſtles* of *our Lord* were not wrought off of this, all the time that He Liv'd with them. And they Reſum'd their Hopes of it, after His

Act. i. 6. *Reſurrection.* They were Ignorant of His *Reſurrection.*

Joh. xx. 9. *For as yet they knew not the Scripture, that He muſt Riſe again from the Dead.* And ſo far were they from *Conſerting* of this, That they wou'd not *Believe* it, when it was firſt told them by thoſe who had ſeen it.

Luk. xxiv. 11. *Their words ſeem'd to them as Idle Tales, and they Believed them not.* And when all the other *Apoſtles* had *Seen* the *Lord*, yet wou'd not *Thomas* believe even them; till he had more than even *Ocular* Demonſtration, to thruſt his *Hand* into His *Side*, and put his *Finger* into the *Print* of the *Nails*. Nor was this Peculiar to *Thomas*. For when *Chriſt* Appeared firſt to the Reſt, they were as hard to Believe. And He Afforded them the like Demonſtration,

Joh. xx. 25, 27.

not

not only to *See*, and *Hear* Him *Speak* to them, but to *Handle* Him, and Examin the *Wounds* in His *Hands* and *Feet*, and further to *Eat* before them. And as a yet more *Forcible Conviction*, He minded them how He had told them all this before. And that it was Agreeable to the *Scriptures* of the *Old Teſtament*. *And He ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, That all things muſt be Fulfilled which were written in the* Law *of* Moſes, *and in the* Prophets, *and in the* Pſalms *concerning Me. Then opened He their Underſtanding, that they might underſtand the Scriptures; And ſaid unto them, Thus it is written, and thus it behoved* Chriſt *to ſuffer, and to Riſe from the Dead the third Day: And that Repentance and Remiſſion of Sins ſhou'd be Preached in His* Luk. xxiv. 39. to 49.

Name, among all Nations, beginning at Jeruſalem. *And ye are witneſſes of theſe things.* Our Bleſſed *Lord* ſuffer'd His *Diſciples* to be thus *Slow* in *Believing*, thereby to Confirm *our Faith* the More. But He wou'd not permit them to Proceed upon their *Miſſion*, notwithſtanding of all this *Evidence*, till they ſhou'd have yet further *Credentials*, ſuch as no man cou'd Refuſe, without the Higheſt *Obſtinacy*; and which is the Utmoſt that *God* can outwardly Exhibit, that is, the Power of *Miracles*. *But tarry ye* (ſays He) *in the City of Jeruſalem, until ye be Endued with Power from on High.* And this was Granted them at firſt, by a moſt *Stupendous Miracle*, in the *Deſcent* of the Holy *Ghoſt* at *Pentecoſt*, and Inſpiring them, in an *Inſtant*, with all *Languages*: Which was viſible not on-

ly to the *Jews*, but to *Multitudes* of other *Nations*, then at *Jeruſalem*, And *the ſame Day, about Three Thouſand* were *Converted* And by the many *Miracles* which the *Apoſtles* were Enabl'd to work afterwards, many Μυριάδες *Myriads* of the *Jews*, and a *Great Company of your Prieſts were obedient to the Faith.* Theſe were your *Fathers.* Therefore Reject not their *Tradition.* Compare with this, the *Tradition* of your other *Fathers*, who Believ'd not; which is Built only upon a *Negative*, of which ther is no *Proof* at all

Act. ii. 41.

Act. xxi. 20. vi. 7.

Then I deſire you to Recollect what has been ſaid before, from *p.* 254. to *p.* 273. of your having Forſaken the Conſtant *Tradition* of your *Fathers* before *Chriſt* came, in ſo many Particulars as are there ſet down; and having Invented

New and *Contrary Traditions*, on Purpoſe to Prejudice your ſelves againſt *Chriſtianity*. See likewiſe before *Sect.* iv. *p.* 106.

And if *Traditions* muſt take place, why not the moſt *Ancient*? Theſe ſure are moſt *Authentick*. And they are more *Traditious* than the *Latter*: For it is *Age* that makes *Tradition*. Yet you Reject the moſt *Ancient Traditions* of your *Fathers*; while you ſet up their *Tradition*, as your *only* Infallible *Rule!*

This is the *Firſt* Anſwer I give to your *Objection* of following the *Tradition* of your *Fathers*, upon which you lay ſo great a ſtreſs. And which being Remov'd, you will have little left to ſay. But tho' I think this *Anſwer* very ſufficient, yet becauſe this is the main *Hinge* of the *Controverſy*, as your Learned *Jew* has ſtated

ed it: And *Inſiſts* mightily, and almoſt *Soley* upon it, thro' all his *Diſpute* with *Limborch*: And thence we may Reaſonably ſuppoſe that it is the *Jugulum Cauſæ*, the laſt *Effort* you have to Defend your ſelves, I will therefore proceed upon it, even as ſtated by your ſelves, and ſhew further the weakneſs of it, ſuppoſing that none of your *Fathers* had Embrac'd *Chriſtianity*.

Anſ. 2. This as ſtated by your ſelves, is running into that *Circle*, in which the *Church* of *Rome* have Intangl'd themſelves, of proving the Authority of the *Church* by the *Scriptures*: And the *Authority* of the *Scriptures* from the *Church*. Which cannot be Avoided, while, in this Diſpute, they conſider the *Church* as Exerciſing any Act of *Authority*: For that *Authority* muſt be *Prov'd*, before it can be

Acknowledg'd. And if it be Prov'd from the *Scripture*: And the *Scripture* Receives its *Authority* from the *Church*: Then the *Authority* of the *Church*, is Prov'd only from the *Authority* of the *Church*.

But if the *Church* be brought herein only as *Witneſſes*, with the Reſt of *Mankind*, upon the Common *Reaſon* and *Principles* of *Mankind*; the Aſſurance of the *Senſes* of *Mankind*; and the Infallible manner of Deducing *Matters* of *Fact* from former *Ages*, and Diſtinguiſhing the *True* from the *Falſe*; and thoſe which are *Certainly* True, from thoſe which only *May* be True (which is the method taken in the *Firſt Part* of this Diſcourſe) then the *Authority* of the Holy *Scriptures*, and the *Facts* therein contained, being Eſtabliſhed upon the *Common Principles* of *Mankind*; the

the *Church* may Juſtly Build her *Authority* upon what ſhe finds given to her in the Holy *Scriptures*.

And thus may you Juſtly Argue from what you find Attributed to your *Church* by the *Law*: Having firſt *Vouched* the Truth of the *Matters* of *Fact* of *Moſes*, as Deliver'd in your *Law*, from the *Notoreity* of the *Facts*, and *Impoſſibility* of any *Impoſture* therein, as is done in the *Firſt Part*.

But if, as this your Learned *Jew* do's, you Ground the Truth of *Moſes* himſelf, and all that is ſaid of him in your *Law*, and conſequently of the *Law* it ſelf, upon that *Credit* only which your *Law* bids you have to your *Fathers*, as being *your* Fathers, you give up the whole Cauſe; you run into the *Circle* of Believing the *Law* for your *Fathers*; and your *Fa-*

thers, for the *Law*; which is Proving the ſame thing by it ſelf.

Anſ. 3. Your *Samaritans* vouch'd the *Tradition* of *your Fathers* and *Theirs*, againſt *you*. *Our Fathers Worſhiped in this Mountain; and ye ſay that in* Jeruſalem *is the Place where men ought to Worſhip.*

Joh. iv. 20.

Your *Ten Tribes* did vouch likewiſe the *Tradition* of their *Fathers* for their *Idolatries*, and many vile *Abominations*. Nay even the *Two Tribes*, in their *Captivity* vouch'd the ſame. *We will burn Incenſe unto the Queen of Heaven, and pour out Drink-offerings unto Her, as we have done, we and our Fathers, our Kings, and our Princes, in the Cities of* Judah, *and in the Streets of* Jeruſalem.

Jer. xliv. 17.

If you ſay, that they Deviated in this from the *Law*. And that in this Caſe we muſt have

have Recourſe to the firſt giving of the *Law*, and the *Occular* Evidence that was then ſhewn to all the People of its being ſent to them from God; as has been before Quoted from your Learned *Jew*. I anſwer, that this is ſtill Appealing from the *Tradition* of your *Fathers*; and ſhews that ther is ſomething elſe to be look'd to. This is owning that ther may be a *Corrupt Tradition* of your *Fathers*.

And therefore tho' the *Jews* were bidden Learn theſe things from their *Fathers*, who had *Seen* them (ther was all the Reaſon in the World for it, for they cou'd Learn them from none other) yet the *Aſſurance* and *Credibility* of what their *Fathers* had *Seen* was not grounded upon that *Relation* in which they ſtood to them, as being their *Fathers*; but as their *Fa-*

thers,

thers were *Men*, and as ſuch cou'd not be *Deceiv'd* in what they *Saw* and *Heard*. And the *Aſſurance* of that *Tradition* by which theſe *Facts* were Convey'd to after *Ages*, was not ſoley Grounded upon the *Kindneſs* and *Affection* of their *Fathers*, who cannot be ſuppos'd *Willing* to *Impoſe* upon their *Poſterities*, as this Learned *Jew* do's Argue: But upon the *Nature* of the *Tradition*, which was *Incapable* of any *Impoſture*, as has been Argu'd in the *Firſt Part*.

For other men will Pretend to the ſame *Kindneſs* towards their *Children*, as the *Jews*. And men that are *Deceiv'd* themſelves, will Tranſmit their *Deceits* to their *Children*. Thus all *Errors* are Continu'd. Therefore we muſt Recurr to the *Original*, and there Examin the *Truth*, upon the Common *Principles*

ciples of *Mankind*: And ſee how this has been Tranſmitted to us: And bring the *Nature* of the *Tradition* to the *Standard* of the ſame *Common Principles*.

But if the *Jews* will ſtick to the *Tradition* of their *Fathers*, as the Ultimate *Rule*, from which ther is to be no Appeal, then they muſt ſtick to *All* their *Traditions*, Right or Wrong. For if they Pretend to any *Rule* whereby to Judge of their *Traditions*, then their *Traditions* are not the *Ultimat Rule*.

And it is ſtrange to ſee how far this *Falſe Notion* has carry'd the *Jews*, even to Acknowlege no other certain Proof for the being of a *God*, but the *Law* of *Moſes*! nor any other for that, but the *Tradition* of their *Fathers*. which I come next to Inſiſt upon.

Anſ. 4.

Anſ. 4. This *Foundation* which the *Jews* have given of their *Faith*, can never *Convert* any other People to their *Religion*: Becauſe others have the ſame Deference for their *Fathers*, as the *Jews* have for theirs. And the *Jews* can give no Reaſon to the Contrary. Therefore the *Jews* Inſiſting only upon the *Tradition* of their *Fathers*, without further Proof, give the ſame Liberty to all in whatſoever they have Receiv'd from their *Fathers*.

This our Learned *Jew* confeſſes. For being Preſt by *Limborch* to ſhew what Arguments the *Jews* have againſt the *Heathen*, he freely owns, that they have none at all. And beſtows a whole *Chapter* to prove it. That the *Jews* can only Diſpute with the *Chriſtians*, who Acknowlege the Books of *Moſes*. For that the *Jews* have

Limbor. Collat. p. 136.

no

no other *Topick* whereby to prove certainly even that ther is a *God*. Nor any other Proof for the Books of *Moſes*, than the *Tradition* of their *Fathers*, who they ſuppos'd wou'd not Deceive them; And becauſe theſe *Books* bid them Hearken to their *Fathers*, and not to the *Heathen*. And if any ſhou'd deny theſe *Books*, ſays he, *Eſt Atheus, quia non habet aliunde Dei exiſtentiam certiſſime & indubitanter credat. Quamvis ex aliis Principiis poſſit Probabiliter conjectari: Neque enim ſufficit Ratio, neque quod Aliquis dixerit, de quo eadem fieret Inquiſitio. Hunc igitur Convincere eſt Impoſſibile, æque ac Dei exiſtentiam, at* Moſis *Prophetiam, per quam nobis unice conſtat eſſe Deum.* i. e. *He is an Atheiſt, becauſe he has no other way whereby certainly to Believe the Exiſtence of a God: Tho' from other*

other Principles it may Probably be Conjectur'd : For neither is Reaſon ſufficient, nor what any man ſays, of which the ſame Inquiſition is to be made. Therefore it is equally Impoſſible to Convince ſuch a one, as of the Exiſtence of a God, as of the Propheſy of Moſes ; *by which only it Appears to us that ther is a God.* This is mad work ! For ther cou'd be no ground to Believe *Moſes* ; but upon the ſuppoſition of the *Prævious* notion of a *God*, who ſent him. How elſe did his *Miracles* vouch his being ſent of *God* ? And yet, ſays the *Jew*, by the *Propheſie* of *Moſes* Only it Appears to us that ther is a *God !* And therefore he concludes, that as for a *Heathen* who Rejects both the *Law* and the *Goſpel*, *Ille neque ad Legem* Moſis, *neque ad Evangelium ſolida Ratione Convinci quit.*

quit. i. e. That *he cannot be Convinc'd by any ſolid Reaſon, of the Truth either of the Law of* Moſes, *or of the Goſpel.* And therefore, that ther is no Diſputing with ſuch an one. *Contra Ethnicum non oportet Diſputare,* is the Title of this *Chapter.* i. e. *That we ought not to Diſpute againſt an Heathen.* For this the *Jew* Confeſſes freely, when being Ask'd, *If an Heathen ſhou'd Deny that* Moſes *was a Prophet, only a Cunning man who Impos'd upon the People, by what Arguments the* Jew *cou'd Prove the Divine miſſion of* Moſes, *which wou'd not as ſtrongly Prove the Divine miſſion likewiſe of* Chriſt ? *Reſpondo* (ſays he) *me nulla Demonſtratione* Moſis *Prophetiam Divinam eſſe, contra Ethnicum probare poſſe : Quippe id Demonſtrabile non eſt.* i. e. *I Anſwer, that I cannot prove by any Demonſtration*

tion againſt an Heathen that the Propheſie of Moſes *is Divine; becauſe it is not Demonſtrable.*

And he ſays the ſame as to the *Mahometans*, that they have their *Tradition* too, Deriv'd from their *Fathers* of the *Miracles* and *Divine miſſion* of *Mahomet*. And therefore that they can ſay to us, *Quod ſi* Mahometi *Revelationem negaverimus*, Moſis, *etiam & Chriſti negare poſſunt, cum nullam Rationem producere quamus, quæ ſuæ ſectæ confirmationi non inſerviat.* i. e. *That if we Deny the Revelation of* Mahomet, *they may likewiſe Deny thoſe of* Moſes *and of* Chriſt, *ſeeing we can produce no Reaſon for them, that will not ſerve likewiſe for the Confirmation of their Sect.* And he grounds all upon this Bottom, which he takes as Granted. *Quod ali-cujus Præteriti, nec etiam Dei*

ex-

exiſtentia, ulla Ratione Demonſtrari poteſt. i. e. *That the exiſtence of any th ng that is Paſt, no not of God, can be demonſtrated by any Reaſon. Ideo argumentum nequit eſſe cum Ethnico.* That *therefore ther cannot be any Argument againſt an Heathen.*

Now here I beſeech you to conſider how you have given up the whole *Foundation* upon which the *Truth* of your *Law* do's ſtand, leſt you ſhou'd be forc'd to ſubmit to the *Truth* of the *Goſpel*, which ſtands upon the ſame *Foundation.* You have render'd your *Law* wholly *Precarious*, while you tell all the World, that ther is no *Reaſon* to be given for it, that is, none to Convince an *Heathen*, a *Mahometan*, or any who Denies it. For *Reaſon* is *Reaſon* to all the World. And nothing can be *True*, for which ther

ther is not a *Reaſon* ſuffi-cient to Convince *Gain-ſayers.*

You have by this confirm'd both *Heathens,* and *Mahometans,* as well as *Chriſtians* in what you think to be groſs *Errors,* and Diſpleaſing to God, by allowing them the ſame *Foundation* for their *Faith* that you have for yours, i. e. The *Tradition* of their *Fathers.* And therefore you think that they have the ſame *Reaſon* to ſtick to *Theirs,* as you have to ſtick to *Yours.* Which your Learned *Jew* often confeſſes. Speaking of the *Reaſons* produc'd on the *Chriſtian* ſide, he ſays, *Et mea ſaltem ſententia ſatis Bonæ ſunt & Efficaces, ut Chriſtiani eas Amplectantur, & in ſua Fide Robarentur : non vero ut Judæi Chriſtiani fiant.* i. e. *They are, in my opinion, Good Reaſons and ſufficient for the Chriſtians to Embrace them, and to be*

Limbor. Collat. p. 132. & alibi. Paſſim.

be ſtrengthned in their Faith: *But not for the* Jews, *that they ſhou'd become Chriſtians.* This is a ſtrange ſort of Reaſoning! For theſe *Reaſons* cannot be *Good Reaſons*, unleſs they are *True*. And they cannot be *True* to *One*, and *Falſe* to *Another*, if they are rightly Apprehended; unleſs the ſame *Reaſon* can be both *True* and *Falſe*. It is Impoſſible that both *Judaiſm* and *Chriſtianity* can be *True*; as Impoſſible as that our *Jeſus* is the *Meſſiah*, and that He is *Not* the *Meſſiah*. And ther can be no Good *Reaſon* for *Our* believing Him to be the *Meſſiah*, which muſt not operate as ſtrongly for *Your* believing of it. That is, if it be *True*, you ought to Believe it: And if it be *not True*, we ought *not* to Believe it. Therefore your yielding that we have *Sufficient Reaſon* to Believe it, muſt

muſt conclude inevitably againſt your ſelves, that you think it to be *True*: Otherwiſe you cou'd not think that we had *Sufficient Reaſon* to Believe it.

If you ſay, that this was a *Slip* in that Learned *Jew*: That he ought not to have made that *Conceſſion*: And that you are not Bound by it. Conſider, that this was all that was left him to ſay. That he has manag'd your cauſe with great *Subtilty*. That he took this way to Avoid *Anſwering* the *Plain* and *Undenyable Reaſons* which prove the *Truth* of the *Goſpel*; by yielding them to be ſuch as to *Chriſtians*, but that they are not the ſame as to the *Jews*: Which turns the Cauſe upon a new Foot; and Diverts the Queſtion.

But

But if you Like not his Management, and think you can make a better *Plea* for your ſelves. Then you muſt Anſwer the *Reaſons* given on the behalf of *Chriſtianity*, particularly thoſe Urg'd in the *Firſt Part* againſt the *Deiſts*. And this is All that I Deſire to bring you to. And now you have your Choice, whether you will do this; and put your Cauſe upon this Iſſue: or otherwiſe ſtick to that *Evaſion* which this Learned *Jew* has made for you.

Ther is Another thing I wou'd Ask you upon this Head. You Expect the *Converſion* of All the world to your *Religion*, in the Reign of your *Meſſiah*. And you have given this as one Reaſon of your *Diſperſion*, that, you might *Convert* all *Nations*, among whom you are

Scat-

Scatter'd, as has been taken no
tice of before.

Now I wou'd ask, how you
are to *Convert* them? you con
feſs that ther are no *Argument*
to be us'd againſt them. You
leave the *Chriſtians* in full poſ
ſeſſion of their *Faith*, and ſay
they have *Sufficient Reaſon* fo
it. And for *Heathens*, *&c.* who
do not Acknowledge the Book
of *Moſes*, you ſay, they are
not to be *Diſputed* with. How
then are they to be *Converted*
by *You?*

Beſides that your Learned
Jew Complains (ſee before p.
168.) That the *Jews* are *Per-
verted* to the *Idolatries* and o-
ther *Corruptions* of the *Nation*
where they Live, inſtead of
Converting theſe *Nations.*

But ſuppoſe that it will be
otherwiſe when your *Meſſiah*
comes: And that then, or ſome
time before, you will begin to

Con-

vert the *Nations*. This *Converſion* cannot be by *Arguments*, for you confeſs you have none againſt them. How then? Ther is no other way but that of *Mahomet*, by the *Sword*. And this is the way it ſeems that you Expect. Your Learned *Jew* ſays, that ther is no other *Miracle* needful for the *Meſſiah*, whereby to vouch His *Miſſion*, but *one* only. viz. *To gather the* Jews *out of all Countries of the World*; *to Reſtore the Throne of* David *to its Ancient and a greater Majeſty*: *And to bring all Kings and Nations to the true Worſhip of God*; *and to Love and Eſteem the* Jews, *which* (ſays he) *wou'd be ſuch a* Miracle, *and ſo Notorious, as to leave no Room to Doubt of it*. *Limbx. Collat. p. 55.*

The *Uncertainty* of this *Mark* of your *Meſſiah*, is ſhewn before, *p.* 138.

In the next place, this wou'd be no greater a *Miracle* than the *Succeſſes* of the *Romans*, and others from a ſmall beginning; or of *Mahomet*, who Boaſts the ſame. And to which every *Wickedneſs* has a Title, ſo it be *Proſperous* enough.

Your Rabbi *Menaſſe* (de *Reſurrectione. l.* ii. *c.* xxi. as Quoted by *Hoornbeek* Contr. *Judæos. l.* ii. *c.* 1. *p.* 114.) gives up this Argument, and ſays *Non eſt tantum Miraculum*—— That *it is not ſo great a Miracle, if the* Meſſiah *ſhou'd Conquer many Nations and Empires; ſince we ſee it often happen, that Mean and Abject men have Ariſen to Kingdoms and Empires, and become Lords of many Lands.* Yet this Learned *Jew*, who writes later, is forc'd to come back again to this no *Miracle*; for they can find none other.

And

And in Expectation of this, you Reject all the *True* and *In-dubitable Miracles* of our *Meſſiah*: And His much more *Miraculous Conqueſts* of the *Gentile* World, as well as of *Myriads* of the *Jews*, without Force of *Arms*, or any *Allurements* to *Fleſh* and *Blood*: But on the Contrary, by Inviting them to *Self-Denyal*, *Sufferings*, and *Death!* Which ſure is a more *Extraordinary*, and more *Miraculous* ſort of *Conqueſt*, and ſhews more of *Divine Power*, than what is perform'd by the *Arm* of *Fleſh*, *Outward Force*, or *Senſual* Incitements, like that which you Expect, and like that of *Mahomet*, and other *Impoſtors*.

But tho' you ſhou'd *Conquer*, as you Expect, yet it will not follow that you will thereby *Convert* all *Nations*.

It is not in a man's own Power to change his Sentiment of things, without *Sufficient Reaſon* to *Convince* him, at leaſt what he thinks a *Sufficient Reaſon*. Much leſs can ſuch a *Force* be put upon him by any other. No outward *Conqueſt* can Reach to the *Soul*, or Alter our *Judgment* and *Underſtanding*.

And therefore, according to what you now Profeſs, that you have no Argument on your ſide, but your long Expected *Conqueſt*, it will not follow if you obtain'd it to morrow, that you ſhou'd thereby *Convert* any one man in the World to your *Religion*. For perhaps ther is not one man in the World that thinks *Conqueſt* alone to be the true *Deciſion* of *Controverſies* in *Religion*. And if ſo, then every man muſt think that *Religion* to be *Falſe*

which

which pretends to no other Title but that of *Conqueſt*.

See how *Inextricably* you have *Involv'd* your ſelves, on all ſides, in thoſe various *Shifts* you ſet up to Harden your ſelves againſt the Flagrant *Truth* of the *Chriſtian* Religion! You have thereby undermin'd the whole *Foundation* upon which the *Truth* of your *Law* it ſelf is Demonſtrable. And which you can never Recover by any other means than thoſe which Eſtabliſh the *Truth* of our *Jeſus* being the *Meſſiah*. Which are the ſame that Eſtabliſh the *Truth* of *Moſes*. And (as has been ſaid) are not Compatible to any *Impoſtor* whatſoever.

You pretend to us *Chriſtians*, that you have no Arguments againſt the *Deiſts* or *Heathen*. Why? Becauſe it is Impoſſible for you to bring any Ar-

guments for the *Truth* of *Moſes*, which will not likewiſe Demonſtrate more ſtrongly the *Truth* of our *Jeſus*. But to the *Heathen* you ſay not ſo. You pretend to *Argue* with them, when you can get out of ſight of *Chriſtianity*. Then you proceed freely upon the *Certain* and *In-dubitable* Proofs which you have for the *Truth* of *Moſes*, when you are not Afraid that *Chriſtianity* ſhou'd come in at the ſame Dore. This appears in your Book *Coſri*, (whether that ſtory be Real or Feign'd) which contains your *Arguments* againſt the *Heathen*. But in the preſence of *Chriſtianity* they are all ſtruck Dumb, like the *Oracles* among the *Heathen*. Not that the Arguments for the *Truth* of *Moſes* are *Fallacious* like thoſe *Oracles*: But as their *Deceit* was ſuperſeded by the *Brightneſs* of the *Gof-*

pel

pel : So are you ſtopt from daring to make uſe of the *Truth*, becauſe it makes againſt you. And you are Forc'd to betray the cauſe of *Moſes*, while you ſtand out againſt that of *Chriſt*. You cannot be true *Jews* or Diſciples of *Moſes*, till you turn *Chriſtians*. Then may you (as we do) freely urge the *Abſolute Certainty* of the *Revelation* made to *Moſes* : Which now you dare not do, becauſe the ſame *Topicks* prove as demonſtrably the *Truth* of *Chriſtianity*. Rather than admit of which, you have laid your *Foundation* in the *Sand* of *your* Fathers *Tradition*, ſo Explain'd, as to give you no Advantage above all the *Traditionary Fables* of other *Nations*. Which you allow to have the ſame *Motives* of *Credibility* to *Them*, as *Yours* to *You* : And conſe-

quently, to be as *True* as *Yours*.

This was not the method you took to make *Proſelites* before *Chriſt* came. Then you had free uſe of your *Arguments*; and a *Succeſs* Proportionable. But now you ſeem careleſs what becomes of *your Religion*, ſo you can overthrow *Chriſtianity*. Therefore having choſen a *Falſe* and *Inſufficient Foundation* for your own *Faith*, you wou'd Complement *ours* with the ſame.

Limbor. Collat. p. 51. As your Learned *Jew* do's, when he asks, *What Reaſon there is why a Heathen ſhou'd believe any who Preach'd to him the Chriſtian Faith*, and *Miracles* of *Chriſt* and His *Apoſtles*? The *Firſt Part* of this Diſcourſe againſt the *Deiſts* is a Direct *Anſwer* to this *Queſtion*. And ſerves the *Jews* as well as the *Deiſts*. But this Learned

ed *Jew* did, and all the reſt of you muſt think that *Queſtion* to be *Unanſwerable*: And as ſuch it is here Propos'd. But then will not the Queſtion occurr, *What Reaſon the* Chriſtians *have to Believe it*? or the *Jews* to Believe the *Law* and *Miracles* of *Moſes*? Your Learned *Jew* was aware of this: And therefore Obviats it thus, *Neque par Ratio eſt de Chriſtianis et Judæis, qui interrupta Traditione, &c.* That ther was not the ſame Reaſon for the *Belief* of the *Chriſtians* and the *Jews*, who Receiv'd it by an un-interrupted *Tradition* from their *Fathers*. This puts the *Chriſtian Faith* upon as good a Bottom as the *Jewiſh*, that is the *ſame*. viz. *Tradition* from their *Fathers*. And if they have no other, they both ſtand *Precarioufly*. And have no more to ſay for themſelves even

than the *Heathen*. This the Learned *Jew* do's not oppose, and therefore Explains himself, that by his *Question* he did not mean those *Heathen* who had *long since* Believ'd the *Gospel*, and so Receiv'd it by *Tradition* from their *Fathers*. *Sed quare nunc barbaræ Gentes in suis Ritibus semper Educatæ, nostris Traditionibus fidem præstabunt eo solum quod a nobis proponantur.* i. e. *But why the now Heathen Nations, who have always been Educated in their own Rites, shou'd mEbrace our Traditions, merely because they are Propos'd to them by Us?* Indeed *Meerly* because they are *Propos'd*, is a very Bad *Reason*. And yet it is all that the *Jew* thinks ther is in the Case, as before is shewn. But here he Joins the *Christian* and the *Jewish* Faith together; and makes both stand upon the

same

ſame Bottom: And that the ſame with the *Foundation* even of the *Heathen Religion*. That rather than not overthrow *Chriſtianity*, he wou'd ſink his own *Religion* with it; and leave no *True* Reveal'd *Religion* in the World (all others but theſe *Falſly* pretending to it) And ſo ſerve the ends of the *Deiſts* to all Intents and Purpoſes.

He indeavours to Rivet this, as he thinks, ſecurely by the long *Tradition* of the *Popiſh Legends*, which, he ſays, were Believ'd by all *Chriſtendom* for more than a *Thouſand* years: And no leſs Faith given to them than to the *Goſpel* it ſelf. His miſtakes in Reciting *Matter* of *Fact* I am not now upon. Theſe Prevail'd only in the *Latin Church*, nor in all that neither; nor for ſo long a time as he Imagins. The greateſt Part of the *Chriſtian Church*, in

Limbor. ibid. p. 133.

in the *East* in *Africa*, &c. never heard of moſt of them, nor have to this Day: And thoſe of the *Church* of *Rome*, who, tho' men of *Senſe*, Pretended to Believe them, yet durſt not put them upon the ſame Foot with the Holy *Goſpel*: The *Learned* and more *Knowing* among them call'd them *Piæ Fraudes*, and Pleaded for them only as ſuch, as *Pious Cheats* to Raiſe the *Devotion* of the *Simple*, and more *Ignorant* amongſt the People. But (as ſaid before *p.* 46.) none of them can Pretend to thoſe *Four Marks* ſet down. *p.* 7. *n.* 2 whereby the *Truth* of the *Miracles* of *Moſes* and of *Chriſt* are *Infallibly* Demonſtrated. And therefore if any of theſe *Legends* were *True*, in *Whole* or in *Part*, yet we cannot have the ſame *Grounds* for *Believing* of them,

as

as we have for the *Law* and the *Goſpel*.

IV. Both of which you ſeem willing to miſtake, in your deep *Prejudice* to the *Goſpel*. For the Chief end of the *Coming* of the *Meſſiah* being to *Bruiſe the Serpents Head*, who had ſeduced Man to *Sin*. To *finiſh the Transgreſſion, and to make an end of Sin, and to make Reconciliation for Iniquity*: You now contend, that men were never under the *Curſe* of *God*. *Quod neque aliquando fuerunt Homines ſub Dei Maledictione* —— *Quod non conſtat ex toto ſacro Textu illa Ira Dei contra Genus Humanum, neque illa Æterna Maledictio: Neque Memini in Quatuor Evangeliis me legiſſe hoc Secretum a Chriſto fuiſſe detectum: Quare putamus id poſtea inventum, ut aliis Dogmatibus fundamentum ſubſterneretur.* i. e. *That this wrath of God againſt Man-*

Gen. iii. 15. *Dan.* ix. 24.

Limbor. Collat. p. 54, 55.

Mankind, nor that Eternal Curſe do's appear in the whole Sacred Text : Neither do I remember to have Read in the four Goſpels that this Secret was Diſcover'd by Chriſt : Therefore we think that it was Invented afterwards, to lay a Foundation for other Opinions. This is a Bold and Deſperate *Aſſertion.* Let any man Read *Matth.* xxv. 46. and *Joh.* v. 29. and ſee whether *Eternal Judgment* be not there Threatn'd ? And whether theſe be not as it were Repeating the very words of *Daniel. Chap.* xii. 2. That *many of them that ſleep in the Duſt of the Earth ſhall awake, ſome to Everlaſting Life ; and ſome to ſhame and Everlaſting Contempt.* Compare likewiſe *Mark.* ix. 44. with *Iſai.* Lxvi. 24. And then tell whether ther is not a *Puniſhment* after *Death* for the *Wicked* : And whether this be not

Re-

Reveal'd as well in the *Old Teſtament* as in the *New?*

If the *Jew* will *Criticiſe* (as ſome *Chriſtians* have done) upon the words *Eternal* and *Everlaſting*, and ſay, that they mean not a *Duration* without *End*, I will give two *Anſwers*.

1. That my buſineſs with the *Jew* is not now about the *Eternity* of *Hell*: But whether ther be any *Puniſhment* at all after *Death*. Becauſe all the *Ends* which the *Jew* propoſes of the *Meſſiah*'s coming, reſpect only this *Life*. And they deny any that are *Dead* to have any Benefit by the *Meſſiah*. And, if ſo, then His making *Reconciliation* for *Iniquity* cannot deliver any *Mortal* from the *Puniſhment* after *Death*. *Limbor. Collat.* Num. xvii. P. 70.

And this *Puniſhment* being Deſcrib'd in the *Texts* before Quoted, and ſeveral others of the

the *Old Teſtament*, to be Exceedingly *Greater* than any we can endure in this *Life*; conſequently the *Greateſt* Benefit that we can Receive by the *Meſſiah* is totally Fruſtrated by the *Jews*: And they cannot deny but that the *Ends* which the *Chriſtians* Propoſe for the coming of the *Meſſiah*, are Exceedingly more *Noble* and more *Beneficial* than thoſe which they Propoſe: And fully as Agreeable to the *Letter* of the *Text*, of *Bruiſing* the *Head* of the *Serpent*, and making *Reconciliation* for *Iniquity*, and ſomething more ſo, than our *Deliverance* from *Wordly* Enemies, who are not ſo *Properly* call'd the *Serpent* as the *Devil* is: And our *Deliverance* from his Power is more *Strictly* call'd a making an *End* of *Sin*, and *Finiſhing* of *Tranſgreſſion*; and more *Truly* an *Everlaſting* deliverance

liverance (in whatever ſenſe you will take that word) than any *Temporal* deliverance. For if by *Everlaſting* you mean only *Temporal*, yet it is the *Higheſt* Expreſſion of *Temporal*, and the *Greateſt* of *Temporal* Deliverances.

Let me not be miſtaken, as if by *Eternal* and *Everlaſting*, the *Worm* not *Dying*, and the *Fire* that *Never* will be *Quenched*, &c. I favour'd at all their Conſtructions which wou'd make all theſe to mean nothing but *Temporary*, tho' a very *Long* Duration; but I wou'd not Intermix new ſubjects in this Diſcourſe, and Expatiate into long Digreſſions; Eſpecially where the preſent *Controverſy* do's not Require it. Therefore I go to my *Second* Anſwer.

2. If

2. If these words *Eterna* *&c.* can be thus Turn'd, or i they cannot, I desire to know from the *Jews*, what *Plain Tex* they have in all the *Law* o *Moses* for *Everlasting Life* i *Heaven*, and in order there unto, for the *Resurrectio* of the *Dead*, which they Profess firmly to Believe They gather these from *Text* which, as themselves confess, do bear Another, and a *Tempora* meaning, Respecting their *outward State* in *this World*: But which withall do (they say) *Typicaly* Represent their *Future* Glorious *State* in *Heaven* their True and Everlasting *Canaan*. Yet they will not allow any thing in their *Law* to be a *Type* of the *Messiah*. Why? Because the *Law* do's not Expresly say, that such a thing is a *Type* of the *Messiah*. Which yet it says as much as that

that *Canaan* was a *Type* of *Heaven*: That ther will be any *Reſurrection* of the *Dead*; or *Eternal Life* after that. What expreſs *Scripture* have they for what Rabbi *Manaſſeth Ben. Iſrael*, in his Treatiſe of *The Reſurrection of the Dead*, do's Affirm to be the Common opinion of the *Rabbins*: viz. *That all the Iſraelits, even thoſe that are Dead, ſhall be Partakers of the Kingdom of the Meſſiah: And that to this end, all thoſe that are Dead, ſhall be Rais'd again; by which Miracle the Wicked being Converted, ſhall acknowlege the True God, and Forſake their Errors: That then ther ſhall be an End of this World, and a new one Ariſe, or a Change of this into a much better Condition, wherein the Moon ſhall be as Bright as the Sun, and the Light of the Sun ſevenfold more than it is now: At which time the* Limbor. Collat. p. 221, 222.

the Demons and Evil Spirits ſhall be Deſtroy'd; and the Trees bear Fruit every Month: And then that God ſhall make a noble Feaſt to the Righteous out of the Fiſh the Leviathan: And that ther ſhall be Peace among the wild Beaſts; neither ſhall they Hurt men in that Holy Land: That then the Temple of God ſhall be Built again; and the Holy Land be again Divided amongſt the Tribes: where they ſhall Eat and Drink, beget Children, and each be Marry'd to his own proper Wife, &c. This *Turks Paradiſe* after *Death*, they can gather out of the words of the *Law*! They can find there their Sumptuous *Fiſh-Dinner* upon the *Great* Whale *Leviathan*! But nothing of the *Heavenly Kingdom* of the *Meſſiah*! Nothing of their Deliverance from *Sin* and *Hell*; but *Eating* and *Drinking*, and *Lying* with *Women*!

men! They ſhou'd, upon this their *Scheme* of the *State* after *Death*, anſwer the Queſtion which one of the *Sadduces* askt at *our Saviour*, concerning the Seven Brethren who had one Wife, *whoſe Wife ſhe ſhou'd be at the Reſurrection?*

And now I beſeech you to conſider, is it not a Fatal *Deluſion* this, that you ſhou'd Reject all the plain *Propheſies* of the *Meſſiah*, becauſe they do not, in ſuch expreſs words as you wou'd dictate, lay open every Particular of His *Spiritual ſtate* and *Government*: And (at the ſame time) turn theſe *Propheſies* to ſuch *Wild* and *Groundleſs Fancies*, as are no ways *Typify'd* by your *Sacrifices*, or any *Inſtitution* in your *Law*; nor can fill up, in any Tolerable meaſure, the *Glories* and *Extent* of all thoſe Magnificent *Propheſies* concerning the

the *Kingdom* of the *Meſſiah*, wherein God hath Prepared for thoſe who ſhall be thought worthy of it; not *Wine* and *Women*, and *Eating*, ſuch *Groſs* Carnal *Pleaſures*, as we are made Capable of in this *Frail Life*: But ſuch things as *ſince the Beginning of the World men have not Heard, nor Perceiv'd by the Ear, neither hath the Eye ſeen.* Yet becauſe they are not Particularly *Deſcrib'd* (which cannot be ſo as we cou'd underſtand them) you will not Believe them, or that they Reach beyond *Enjoyments* of *Senſe*! And for this ſole Reaſon, you Reject your *Meſſiah*, becauſe He brings you *Glories* ſo far beyond all that you looked for. Tho' that likewiſe, in the above Quoted *Text*, and many others of your *Scriptures*, has been foretold to you.

Iſai. Lxiv. 4.

And

And it is likewise shadowed out to you in this, that ther was no *Sacrifice* or *Expiation* in your *Law* for the most *Heinous Crimes*, such as *Blasphemy*, *Idolatry*, *Murder*, *Adultery*, *Incest*, &c. as your Learned *Jew* confesses. *Limbor. Collat.* p. 209.

Nay *lesser Sins* than these, as that of *Eli*'s not Effectually *Restraining*, tho' he *Reprov'd* his *Sons*, were *not to be Purg'd with Sacrifice, nor Offering for ever.* 1 *Sam.* iii. 14.

Some *Jews* fancy, that the *Yearly Sacrifice* of *Expiation* made an *Attonement* for all their *Sins*.

We see not for this of *Eli's*. And consequently for *Greater Sins*.

The *Yearly Sacrifice* was but a *Sacrifice*, tho' more *Solemn* than the *Dayly Sacrifices*. And therefore it Purg'd *all* those *Sins* only which cou'd be *Purg'd* by *Sacrifice*.

If

If *All* the *Sins* of the *Fe*
had been *Purg'd* every *Te*
then had they not been *R*
member'd, brought to *Accou*
and ſo grievouſly *Puniſh'd*
we have ſeen, and was
Threatn'd in the *Law*, in aft
Ages, more than to the *Thi*
and *Fourth* Generation. A
it was a noted obſervation
your *Fathers*, that ther was
Grain of the *Golden Calf*
all your after *Judgments*. i.
That that *Sin* was never T
tally *Forgiven*: But ſtill call
to Remembrance upon ever
Freſh *Provocation*. It is ſaid,
Hoſ. 2. 13. *will viſit upon her the Days*
Baalim, *wherein ſhe burnt*
cenſe to them. And all th
Goodneſs and Godly Refor
mation of *Joſiah* cou'd not P
cify God for the *Sins* of *M*
2 *Kin.* xxiii. 26. xxiv. 3, 4. *naſſeh*; which *He wou'd n*
Pardon; But for them, Remov
Judah out of his ſight. *A*
ſure

Surely this Iniquity ſhall not be Purg'd from you, till ye Die, ſaith the Lord God of Hoſts. Iſai. xxii. 14.

Therefore ther were *ſome Sins* which you were not *Purged* by the *Legal Sacrifices*: And theſe were the *Greateſt* of their *Sins*. They were but the *Leſſer* ſort of *Sins* that were *Purg'd* by them. How then were the *Greateſt* Purg'd? If you will ſay, by *Repentance* only, without any *Sacrifice*.

Anſ. The *Leſſer Sins* Require *Repentance*: And do they need *Sacrifice* too; when the *Greater Sins* are *Purg'd* without it? Or are *Greater Sins* more *Eaſily* Purg'd than the *Leſſer?*

Here then behold your *Law* declaring of it ſelf that it is not *Perfect*. That ther was a *Further* and more *Efficacious Sacrifice* and *Atonement* for *Sin* than what was under the *Law*.

And this for the *Greateſt* of your *Sins.* Then caſt your Eye upon that *Text* in your *Law*

Deut. xxvii. 26. *Curſed be he that confirmeth not all the words of this Law to do them.* And conſider, that there was no *Atonement* or *Sacrifice* in your *Law* for the *Greateſt* and moſt *Heinous Breaches* of the *Law.* How then ſhall you be Deliver'd from this *Curſe*? Or can you enter into *Eternal Life* without your being *Purg'd* from this *Curſe*? Do you expect to be Admitted into *Heaven*, while *Curſed* and in your *Pollutions*? Can any *Curſed* thing Enter there? Then Reflect upon the *Deſperateneſs* of that Poſition of yours. *Nos vero nec Redemptionem quam Expectamus, nec*

Limbor. Collat. p. 98. ad finem. *Meſſiam ipſum pro Animarum ſalute, nec pro Gloria Æterna conſequenda, neceſſaria eſſe Credimus.* i. e. *We do believe that neither*

ther the Deliverance which we Expect (by our Meſſiah) *nor our Meſſiah himſelf are neceſſary towards the Salvation of our Souls, or for the obtaining of Eternal Glory.* Now then, if neither in the *Law*, nor in the future *Reign* which you expect of your *Meſſiah*, ther will be any *Propitiation* or *Sacrifice* for the *Greateſt* of your *Sins*, how do you expect to be *Purg'd* from them? Or muſt you enter into *Heaven* before you are *Purg'd* from them? Or were *Sacrifices* only *Needleſs Ceremonies*, and not *Effectual* for the *Purging* of thoſe *Sins*, which were *Purgeable* by them? Or were *Greater Sins* eaſier *Purg'd*, that is, by *Repentance* only; than *Leſſer Sins*, which, beſides *Repentance*, were not to be *Purg'd* without *Sacrifice* alſo?

I confeſs, all this is out of Doors, and urg'd to no purpoſe, if it be true which you have Advanc'd (as before Quoted) that *Men*, by the *Fall*, were never under the *Curſe* of *God*: And therefore needed no *Deliverance* from it. That *Iſrael* was an *Holy* Nation, becauſe they are ſo call'd in *Scripture*, and that *Aaron* was Commanded to *Bleſs* them: And God ſaid to *Balaam* that they were *Bleſſed*. All which ſays your Learned *Jew* is ſo contrary to their being *Eternally Curſed, ut neque Deus ipſe poſſet eos Componere*. That *God himſelf cannot Reconcile it.*

Limbor. Collat. p. 55.

I ſuppoſe he intends to come off by the word *Eternal*, that it is not Reconcilable with their being *Eternally* under the *Curſe* of *God*: Becauſe ther are ſo many Places in the *Law* and the *Prophets* which ſpeak of their

their Great *Wickedneſs*, and being under the *Temporal Curſe* of *God*.

But *Bleſſing* is as Contrary to *Curſing* in *this* World, as in the *next*: For they are *Oppoſits* in the *Nature* of the thing. And therefore if the Authority of ſuch *Texts* as thoſe before Quoted will free them from the *Eternal*, it muſt alſo from the *Temporal Curſe*, or from any *Curſe* at all.

But why then are they call'd *Holy* and *Bleſſed*, if they be under the *Curſe*? I ſuppoſe neither *Jew* nor *Chriſtian* need be Inſtructed in this, it is ſo *Known* and *Common* a *Diſtinction*; Men are call'd *Holy* or *Bleſſed* upon a *Perſonal*, or a *Relative* Account, as they are *Holy* in themſelves, or *Related* to *Holy* things. Thus a *Nation* or *People* taken into *Federal Covenant* with *God*, more

Peculiarly than any other *Nation* upon the *Earth*, may be call'd *Bleſſed* above all the *Nations* of the *Earth*: And an *Holy People*, in reſpect of the *Holineſs* of their *Laws*, *Covenant*, *Promiſes*, &c. given to them by *God*.

Yet theſe may be a *Wicked* and a *Curſed People*, in reſpect to their *Practiſe*, if they live not purſuant to their *Holy Law*. Thus ſaid *Moſes* to your Nation. *Underſtand therefore, that the Lord thy God giveth thee not this Good Land to Poſſeſs it, for thy Righteouſneſs; for thou art a Stiff-necked People.* And ſays *God* himſelf, *As I live ſaith the Lord God*, Sodom *thy Siſter hath not done, ſhe nor her Daughters, as thou haſt done, thou and thy Daughters*—— *Neither hath* Samaria *Commited half of thy Sins.* And again, *Ye are Curſed with a Curſe*;

Deut. ix. 6.

Ezek. xvi. 48.

ver. 51.

Mal. iii. 9.

Curſe; *for ye have Robb'd me, even this whole Nation.* Yet all this while, that *Nation* was called the *Holy Nation*: And *Jeruſalem* the *Holy City*, when it was full of *Murderers*, becauſe there was the *Temple* and ſtated *Worſhip* of *God*. Are theſe now ſuch *Contradictions* that *God* himſelf cannot Reconcile! Behold the ſame People *Bleſſed* and *Curſed*, at the ſame time; but not in the ſame Reſpect, Therefore Truſt not in your being call'd the *Holy People*, notwithſtanding of which you ſee you may be *Curſed*: Not only *Here* but *Hereafter*: For, as ſaid before, to be *Bleſſed* and *Curſed*, is as great a *Contradiction* in *this Life*, as the *next*: And for a *Moment*, as for *Eternity*. And you find and *Complain*, that you are *Curſed* here upon many *Temporal* Accounts. And urge your *Great Sins* as

Jer. vii. 4.

the cauſe of your *Meſſiah* de-laying his Coming. Now *Sin* is as much a *Contradiction* to *Holineſs*, and more than the *Curſe* of *Afflictions* and *Puniſh-ment*. Therefore if you can Re-concile your being the *Holy People* with your being, at the ſame time, ſuch great *Sinners*, you have *Solv'd* the *Contra-diction* your ſelves, which you thought too hard (when it made againſt you) for *God* Himſelf! And you muſt at laſt grant, after all your ſtruggling, that, by the *Fall* of *Adam*, Men were put under the *Curſe* of *God*: From which ther were no *Sacrifices* in your *Law* ſufficient to *Purge* our *Souls*: That therefore *Another* and more *Ef-ficacious Sacrifice* than the *Blood* of *Bulls* and of *Goats*, was ne-ceſſary for the *Purging* of our *Sins*. And you Reject this *Sacrifice* of our *Meſſiah*, upon

Pre-

Pretence that it is not *Clearly* and in *Expreſs words* Reveal'd in the *Old Teſtament*, without any *Figurative* and *Dubious Phraſes*. While, at the ſame time, you build your Hopes of *Heaven*, and Explain the *Reſurrection* of the *Dead* in ſuch a manner, and upon ſuch *Texts*, as, by no *Force*, can be ſcrew'd to thoſe wild meanings you put upon them.

And on the other ſide, when the *Death* and *Sacrifice* of the *Meſſiah*; and the *Satisfaction* thereby made to *God* for our *Sins* are Reveal'd in thoſe *Plain* and *Expreſs* words, That *He made His Soul an Offering for Sin*: That God *ſaw the Travel of His Soul, and was Satisfy'd*: That *He laid upon Him the Iniquity of us All*: That *He poured out His Soul unto Death*: *And was Number'd with the Tranſgreſſors*: *And He bare the* Sin- *Iſai. Liii.*

Sin of many : And made Intercession for the Transgressors, &c. Then (as before shewn *p.* 91.) *Death* must not mean *Death*, nor must any of those words be taken *Literally*; but you put such *Forc'd* and *Figurative* Interpretations upon them, as can by no means bear, which is Prov'd *p.* 92.

You except against *Figurative* Expressions; yet you use them. You turn the *Plainest* words into *Figures*; and then tell us, we have no *Plain* words; You Deduce *Consequences* (as your notion of the *Resurrection*, &c.) from words which are no ways *Plain*, nor can mean what you Inferr from them: You Raise *Doctrins* (as of the *Leviathan*, &c.) from no *Words* at all in your *Scriptures*; yet you Require for our *Doctrins*, Positive *Words* out of your *Scriptures*! And when

when you have ſuch, you will not Accept of them.

What *Scripture* can you Produce for your Monſtrous ſtory of *Armillus ?* which *Hoornbeek* (Contr. *Jud.* p. 253.) Relates out of your Author *Avkat Roshel, ſub ſigno Meſſiæ ſeptimo apud* Hulſium p. 51. You ſuppoſe that a Company of moſt *Profligat* fellows, will Invent a new *Sin* ; that they will take a Beautiful *Stone Statue* of a *Woman*, that is in *Rome* ; and *Warming* it, will *Ly* with it ; that from thence it will *Conceive*, and at laſt Burſting, ther will come forth a *Child*, whoſe name ſhall be call'd *Armillus*; that he ſhall be *Twelve* Cubites *High*, and the length of a *Span* betwixt his *Eyes* : That he will ſay to the *Wicked*, I am your *Meſſiah* and your *God* ; that they will Believe in Him, and make

Him

Him their *King*; and that to Him will be Gather'd all the Poſterity of *Eſau*. That your firſt *Meſſiah* Ben. *Joſeph* of the *Tribe* of *Ephraim* will Fight againſt Him, with 30000 *Iſraelites*; and ſhall have ſucceſs in the *Firſt Battle*; But in the *Second Battle*, that your *Meſſiah* will be *Kill'd*, and his *Army* Routed. That the *Angels* will take away the *Dead Body* of your *Meſſiah*, and keep it with thoſe of the *Patriarchs*. That after this ſhall ariſe your *Second* Meſſiah *Ben. David*, of the *Tribe* of *Judah*, and *Elias* with him; to whom the *Jews* that are left ſhall be Gather'd, and oppoſe *Armillus*. That God ſhall Deſtroy *Armillus* and *his* whole *Army* by *Fire* and *Brimſtone* and great *Stones* caſt down upon them from *Heaven*. Then that *Michael* ſhall ſound a *Trumphet* ſo loud, as

to

to open the *Graves*, and Raiſe the *Dead* in *Jeruſalem* : And that the *Firſt* Meſſiah *Ben. Joſeph*, ſhall then be Rais'd, who was kept under the *Gates* of *Jeruſalem*. That then the *Meſſiah* Ben. *David* ſhall be ſent to gather the Diſperſed of the *Jews* from amongſt all Nations : All of whoſe *Kings* will bring them upon their *Shoulders*, &c.

This is the manner by which you Interpret the *Scriptures* : ſeveral of which are Quoted in this Relation (as *Pſal.* Cx. 1. *Zech.* xiv. 3. *Ezek.* xxxviii. 22. *Obad.* i. 18.) as being to be Fulfill'd in the above mention'd ſtory of *Armillus*.

Which as it is wholly Deſtitute of *Truth*, or even *Probability*, the mad *Excurſion* of Groundleſs *Imagination* : So do's it in no ſort come up to the *Propheſies* in the Holy *Scriptures*

tures concerning the *Messiah*; or the *Types* of Him therein Exhibited: which are all *Fulfill'd*, even to an *Iota*, in our Blessed *Lord* and *Saviour*.

Yet you Reject *Him*, as not being sufficiently Reveal'd in *Scripture*: while you think you can Deduce from thence this *Beastly* and *Unworthy Legend* of *Armillus*!

You have been told before of the strange *Uncertainty* you are at in the *Marks* you have set up, whereby to know your *Messiah*, when He comes, which you have Reduc'd all to *Success*: which cannot be known till the *Tryal*: And that has Ended in your *Destruction*, all the way hitherto, in the many *Experiments* you have made under your several *False Messiahs*. And you can never be *Sure*, in any other who shall Hereafter set up.

Nay

Nay further, you muſt be *Sure* to be *Ruin'd*, by whomſoever ſhall *Firſt* ſet up, by this *Scheme* which you have laid down: For your *Meſſiah* Ben. *Joſeph* muſt *Firſt* come, and be *Slain*, and your *Armies* Routed by *Armillus*. So that it is not *Succeſs*, but *Ruin* that muſt be the *Mark* of your *Firſt Meſſiah*. This is great *Encouragement* for any of you to follow whomſoever ſhall ſet up *next* for your *Meſſiah!*

You have had many ſuch *Meſſiah*'s already. And whenever *Ben. Joſeph* ſhall come, He muſt be *Another* unfortunate *Meſſiah*. You muſt, by your own Reckoning, be once more *Undone*, before your *Meſſiah* Ben. *David* can come. And when your *Meſſiah* Ben. *Joſeph* ſhall come, and be *Defeated*; How will you know, by that

Mark

Mark, that it is He? That *Mark* you have had in all the *Meſſiah*'s you ever yet ſet up. So that you will be ſtill left to Expect a further *Deſtruction*. Thus *Deplorable* is your ſtate!

Beſides, which of theſe *Meſſiah*'s, is it *Ben. Joſeph*, or *Ben. David* to whom all thoſe *Marks* given of the *Meſſiah* in the *Scriptures* do belong, as to the *Time*, *Place*, and other *Circumſtances* of His Coming? Or do ſome belong to *one*, and ſome to the *other*? Then you muſt tell which belong to which, or elſe, you may be *Deceiv'd* in *Both*: at leaſt, you can be ſure of *Neither*.

XV. Neither of them can Poſſibly now have that *Mark* Inſiſted upon before, *Sect.* v. p. 110. *&c.* of the General *Expectation* of the whole *Earth*, not only of the *Roman Empire*

pire, but of all the *East*, that a *Wonderful* and *Extraordinary Person* shou'd be sent into the *World*, about that Time, who shou'd be *Universal Monarch* of all the *Kings* of the *Earth*. And accordingly *Three Kings* came out of the *East* to *Worship* our *Jesus*, Guided by the *Miraculous* Leading of a New *Star* Rais'd in *Heaven* to Point *Him* out.

But ther is no such *Expectation* now in the *World*, but only amongst *You*. Therefore none of your *Messiah*'s can come with that *Mark*, which seems even *Necessary*, to Introduce such a *Saviour* into the *World*.

For to suppose such a *Person* Design'd by *God*, from all *Eternity*, to be *Universal Lord* and *Saviour* of the whole *Earth*: And that all the *Dispensations* which *God* ever gave to *Man*, were Directed to Him, as the

Cen-

ter, and *Completion* of all; It wou'd ſeem *Neceſſary* and *Proportionable* to ſuch an *Occonomy*, that ſo Glorious a *Perſon* ſhou'd be not only *Foretold*, but *Præ-figur'd* in *Types* and *Obſervances*: Nay it cou'd not be otherwiſe, if all the *Inſtitutions* of *Religion* were to be *Compleated* in Him; for that wou'd naturally Inferr that they were, that they cou'd be no more than *Types* and *Fore-runners* of Him to whom they Pointed.

Thus *Chriſt* is ſaid to have been *Promis'd* πρὸ χρόνων Αἰωνίων, which words if they ſhou'd not Reach the length of our *Engliſh* Tranſlation, *viz. Before the World began*; by which the *Revelation* of the Great *Meſſiah* muſt have been made to the *Angels* in *Heaven*, before the *Creation* of *Man*, or of this lower World.

Tit. 1. 2.

Yet

Yet this we are ſure of, that *Moſes* has told us, He was *Promis'd* to *Adam* and *Eve*, Immediately upon their *Fall*. Then were *Sacrifices* Inſtituted, as *Types* of the *Great* and *only Sacrifice* which cou'd *Bruiſe* the *Serpents Head*, and make *Atonement* for *Sin*: which, by that *Promiſe*, was Reſerv'd for the *Seed* of the *Woman*; and therefore cou'd not be *Fulfill'd* in the *Blood* of *Beaſts*. Gen. iii. 15.

This *Inſtitution* of *Sacrifices* Deſcended from that time, thro' all the *Poſterities* of *Adam*, as a neceſſary Part of *Religion*, and the *Worſhip* of *God*. And even the *Heathen* Retain'd ſo much of their *Original Inſtitution*, that they look'd upon them in the nature of a *Vicarious Suffering* of *others* for *our Sin*: And the *Wiſeſt* of them did thence Conclude, that ther muſt be ſome more

more noble *Sacrifice* than that of *Beaſts*, whereby *our Sins* ſhou'd be *Purg'd*. This led ſome of them to *Human Sacrifices*: But ſtill that was not *Blood* more *Noble* than *our own*. And they cou'd go no further.

Yet they were in Expectation of the coming of a *Glorious Perſon* from *Heaven*, who ſhou'd *Purge* their *Sins*; and Introduce a *New* and *Golden Age* of *Juſtice* and all *Goodneſs*, to Extend through the *Whole Earth*: And they *Generally* all over the *World* did *Expect* Him then to come, at that *Time* when our Bleſſed *Jeſus* was Born, as before has been ſhewn.

But that *Expectation* is now over. Ther never was ſuch at any *Time*, either *Before* or *After* that very *Time*. The *Expectation* was always, long be-

before that Time: But no *Time*, except that *Time*, was the *Time Expected* for His *Coming*. Therefore none of your *Meſſiah*'s, whom you ſtill Expect, can Poſſibly *Enter* the the *World* with this *Neceſſary* and *Glorious Mark* of the *Meſſiah*. For that *Time* being over, to which the *General Expectation* was Determin'd, it *Ceas'd* there. And cannot now be taken up again: Becauſe, as it cou'd not be *Begun* by *Concert*, through ſo many *Diſtant Nations*, who held no *Correſpondence*; and its *Beginning* was never known: So, for the ſame Reaſons, it cannot now be *Begun* again; for then the *Beginning* wou'd be known; And it cou'd not, without a *Miracle*, gain ſuch Acceptance as to become *Univerſal* through the whole *World*, as it was before.

And

And without this, it cou'd not be ſaid, *The Deſire of all Nations ſhall come.* For how was He their *Deſire*, if they *Expected* no ſuch *Perſon* to come ?

Hag. ii. 7.

But as neither of the *Meſſiah*'s whom you pretend to Look for, are *Expected* by any Body but your ſelves : And that not by *All*, if *Any* of *You* (as we have Reaſon to Believe) in Good *Earneſt* : So, if they were *Expected* according to the *Scheme* that you have drawn, the *Firſt* wou'd be the *Contempt*, and the *Second* the *Terror*, but neither of them the *Deſire* of *All Nations.*

And neither of theſe motives either of *Terror* or *Contempt* cou'd Perſwade the *Gentiles* towards the Fulfilling of what is Written concerning the *Meſſiah. The Gentiles ſhall come to thy Light, and*

Iſai. Lx. 3.

Kings

Kings to the Brightneſs of thy Riſing.

This began Remarkably to be Fulfill'd in the Coming of the *Three Kings* from the *Eaſt*, to the *Light*, whether *Literal*, of the Miraculous *Star*, or what that Signify'd, the *Light* of the *Goſpel*. And theſe came to the *Meſſiah*, not, as you Expect, after being *Reduc'd* by Force of *Arms*, and *Converted* by His *Succeſs* in *War*, but they came *To the Brightneſs of his Riſing*, to His *Birth*; and *Ador'd* Him in His *Swadling-Cloaths*. They *Rejoyced* with *Exceeding great Joy*, when they ſaw His *Signal* Hung out in the *Heavens*. This *Joy* cou'd not come from *Contempt* or *Fear*. But He was truly the *Deſire* of *All Nations*. Which neither of your *Meſſiah*'s can be, by your own Account of them. *Matth.* ii. 1e.

He

He was not to come as a *Terror*, but a *Light* to the *Gentiles*; as He has Prov'd, not by *Conquering*, but *Converting* of them.

And towards this, it was necessary that He shou'd come under all those *Circumstances* which were Proper for the obtaining of such an End. To Persuade the *Gentiles* to Receive Him, as a *Legislator* sent from *Heaven*, for *Spiritual* and *Eternal* Purposes: And not with any Design upon their *Temporal Government*, or for any *Secular* by-ends of His own.

Therefore He ought not to have come in the *Outward Pomp* and *Grandure* of the *World*. But the *farthest* Remov'd from it that was Possible: of *Mean* but *Vertuous Parantage*, His *Life* to be led in *Poverty* and *Afflictions*, and His *Death*, *Ig-*

nominious

nominious. He muſt have come in a *Corrupt* and *Wicked Age*, to oppoſe *Iniquity*, in its *Torrent*. And hence it naturally follows, that He muſt be *Perſecuted*, even to the *Death*. And that His *Death* cou'd not be Deferr'd *Long*, after His beginning to *Preach Publickly*; for that the *Wicked World* cou'd not *Long* bear it. Which was the Reaſon *Socrates* gave at his *Tryal*, why he Taught *Privatly* ſo long; for that otherwiſe he muſt have *Periſh'd* ſooner: And ſo have been able to do leſs Good. *Plato. Apol. Socr.*

And we may Reaſonably ſuppoſe that this was one Cauſe why our Bleſſed *Saviour* did not *Begin* to *Preach*, till He was 30 *Years* of *Age*. And about 3 *Years* after, was *Crucify'd*. *Matth.* iv. 17. *Luk.* iii. 23.

Plato Deſcribing the *Character* of a Perfect *Juſt* Man, ſays, that He ſhall be *Scourged*, *Tormented*, *Fetter'd*, and at laſt having *Suffer'd* all manner of *Evils*, that He ſhall be *Crucify'd*, or *Cut* in *Pieces*, as the *Sacrifices* were.

Ὁ Δίκαιος, Μαστιγώσεται, Στρεβλώσεται, Δεδήσεται—— Τελευτῶν πάντα Κακὰ Παθὼν, Ἀνασχινδυλευθήσεται. *De Repub. l.* 2.

And ſays, *That it is neceſſary, they ſhou'd wait, till ſuch an One ſhou'd come, to Teach them, how they ought to behave themſelves, towards* God, *and toward* Man. *O when ſhall that Time come?* (ſays he) *And who ſhall be that* Teacher? *How greatly do I Deſire, to ſee that* Man *who He is?*

Ἀναγκαῖον ἦν τὸν περιμένειν ἕως ἂν τις μαθὴ ὡς δεῖ πρὸς Θεοὺς καὶ πρὸς Ἀνθρώπους διακεῖσθαι. Πότε ἂν παρείη ὁ Χρόνος ἐκεῖνος; Καὶ τίς ὁ Παιδεύσων; ἥδιστα γὰρ ἂν μοι δοκῶ ἰδεῖν τοῦτον τὸν Ἄνθρωπον τίς ὤν. *Alcibiad.* II. *de Præcat.*

And he ſays, that this *Lawgiver* muſt be ſomewhat more than of *Human* Race. For that

De Leg. l. 4.

as *Beasts* are *Govern'd* by *Men*; ſo muſt *Men*, by a *Nature* which is *Superior* to their own: And therefore, that this *Man* who was to be the *Univerſal Law-giver* to *Mankind*, muſt likewiſe Partake of the *Nature* of *God*. This was the Ground of the *Heathen* Nation, in *Feigning* their *Heroes* and *Dæmons* to be *Begotten* by the *Gods*. So *Agreeable* (but far *Exceeding*) was our *Jeſus*, in His *Nature*, and all His *Qualifications*, to the *Notion* and *Expectation* of the *Gentiles*! And therefore have ſo many of them, Gladly *Submitted* unto *Him*.

But ſuch a *Meſſiah*, as you *Jews*, do now Deſcribe yours to be, as it was far from what the *Gentiles* Expected; and therefore He cou'd never *Convert*, tho' He ſhou'd *Conquer* them: So, it ſeems not indeed, that your ſelves do *Expect* any

ſuch an one, as you *Pretend*, only for an *Excuſe*.

Some of your *Rabbies* ſaying, that he is come: Some, that he will never come: Some, that he will not come in this World, till the *Reſurrection* of the *Dead*: Others, that his Coming is not Material, nor to be Plac'd amongſt the *Fundamentals* of your *Faith*: Others, that his Coming is no way *Deſirable*, as bringing Greater *Miſchief* with it, than *Advantage* to the *Jews*: Others, forbidding all *Inquiry* into the *Time* of his Coming, as indeed *Deſpairing* of it.

Of all theſe Particulars ſee the *Authorities* of your own *Rabbies*, in *Hoornbeek* Contr. *Jud. l.* 2. *p.* 114, 115, and 123. There you will find, *In Codice Sanhedrin, R. Hillel* ſaying, *That no Meſſiah ſhall be given to* Iſrael; *for that they have*

have had Him already, in the Days of Hezekiah *King of* Judah. And in your *Talmud R. Ula* ſays of the Meſſiah, *Let him come, but let me not ſee it*: That is, for the *Miſeries* it will bring to the *Jews*, in Gathering them out of all Countries, where they are Peaceably ſettl'd, to Forſake their *Houſes* and *Poſſeſſions*: And follow their *Meſſiah* to *Wars*, and the *Calamities* that Attend it. Eſpecially conſidering what has been before ſaid, That they muſt certainly Expect *Deſtruction* and *Ruin*, under their *Firſt* Meſſiah *Ben. Joſeph*. For all which, their Poſſeſſing, at laſt, the Land of *Canaan*, will be no ſufficient *Reparation*; They Living now in *Countries* as Good as that, and Enjoying both *Eaſe* and *Plenty*: That the *Conqueſts* of their *Meſſiah* may bring Grea-

ter *Glory* to *Him*; but no Good to the *Jews*, Proportionable to the *Miseries* they must Endure in *Fighting* for Him. Upon all which considerations, *R. Ula* had Reason to say, *Let him come, but let not me see him.* The same said *Rabba*, and *Rabbi John*, in *Codice Sanhedrin*.

And the many *Disappointments* you have met with in your *Messiah*'s hitherto, has made you Forbid any to Inquire into the *Time* of the *Messiah*'s Coming, your *Schebet Jehuda* p. 245. (as Quoted by *Hoornbeek* p. 123.) *Curses* those *Who set any Time for the Coming of the Messiah*; and gives this Reason, *That if the* Messiah *do's not Come at that* Time, *the Peoples Hearts do fail*; *and they think that they are put off, with Perpetual* Frutelesse *Hope*. Therefore in the *Talmud*. Cod. *Sanhedrin*. cap. xi.

Rabbi

Rabbi Samuel ſays, in the words of *R. Jonathan, Let their Bones be broken, who Compute the Periods of the Times.* And this may the better be Forbid, becauſe *R. Joſephus Albo* has ſtruck this *Article* concerning the *Coming* of the *Meſſiah* out of the number of your *Fundamental* Doctrins. So that now you may Believe it, or not, as you Pleaſe.

And how then will the *Gentiles* be *Converted* by you? You have confeſs'd (as before ſhewn, *p.* 326. *&c.*) That you have no *Arguments* againſt them. And now you ſeem to *Deſpair*, even of *Conquering* them. Tho', if that were done, it wou'd rather Obſtruct their *Converſion*, as has been Argu'd before.

And plain Reaſon do's Evince, that the *Qualifications* of a *Meſſiah* for the *Converſion* of the *Gentiles*, cou'd be no

other than what were found in our *Jesus*: And such an One they did *Expect*: And therfore, so Readily, did give up their Names to Him.

As His *Miracles* were so *Flagrant* and *Un-doubted*, as to vouch Him sent of *God*: So cou'd not *Malice* it self find out the least *Possibility* of any *Sinister* or *Self-End* in Him. Therefore He Liv'd *Poor*, and *Persecuted*, and Poured out His *Soul* unto *Death*, as a *Demonstration*, that *His Kingdom was not of this World*.

He chose *Followers* that were *Poor*, and *Un-Learn'd*: And this was *Necessary* to Obviate the *Objection*, that either *Interest* or *Craft* had any Part in the Framing of His *Doctrin*. He Enjoin'd to all His *Disciples* the Doctrin of *Self-Denyal*, and the *Cross*; And bad them Look for nothing but *Afflictions* in

in this World: And this was *Neceſſary*, to Obviate the *Objection*, as if either *Luſt*, *Pleaſure*, or *Ambition* had any Part in the Framing of His *Doctrin*.

He was *Rejected* by *You*; of His own *Nation*: And this was *Neceſſary*, to Obviate the *Objection*, as if He ſought to gain you to His ſide, upon the Account of obtaining the *Dominion* over you; and then to Turn your *Arms* againſt the *Gentiles*.

His *Conqueſt* of the *Gentiles*, by their *Converſion*, did not begin, till after His *Aſcenſion*: And this was *Neceſſary*, to Obviate the *Objection*, as if He had ſought the *Temporal Rule* over them; as *Mahomet* did over his *Converts*; and as you Propoſe of your *Meſſiah*.

And not in the firſt *Converſion* of the *Gentiles*, nor for 300 *Years* after, were any of their *Kings* or *States* brought in to

Chriſtianity: And this was *Neceſſary*, to Obviate the *Objection*, as if the *Forgery* of the *Goſpel* had been ſupported by *Human Authority*; which Render'd it *Hazardous* for any to have Detected the *Deceit*. This was ſo *Neceſſary*, as that we ſee the *Deiſts*, for want of this, have yet the *Impudence* to ſuppoſe it, contrary to all *Truth*, *viz.* that *Authority* and *Laws* being on the *Chriſtian* ſide, was the Cauſe, that its *Deceit* was not *Detected*, at the Beginning: which is now too Late to be done, for the Diſtance of the *Ages*.

Toland's *Life of* Milton. p. 91, 92. Printed. *An.* 1699.

Therefore, we may now ſee the *Wonderful Providence* of *God*, in this *Conduct*; For if the *Deiſts* had the *Argument* (as they *Fooliſhly* Pretend it) of the *Goſpel* being Abetted by *Kings* or *States*, in its *Infancy*; or before it was fully *Settl'd*, and *Spread* over the *Earth*;

we

we ſhou'd never get their Mouths ſtopt, and it wou'd bear a Great face of *Suſpicion*, that ſome *Cheat* might have been put upon us, when none who knew it, Durſt *Diſcover* it, without Apparent *Hazard* to themſelves.

And again, *Kings* and *States* might have come, by this time of Day, to think, that their *Authority* had ſomething to do, in ſettling of the *Church*; and that the *Goſpel* was Beholding to them. At leaſt *Sycophants* and *Flatterers* wou'd ſo have *Complemented* them: And *Eraſtianiſm* wou'd have had a Plauſible *Plea*. It is a *Branch* of *Deiſm*. It *Stands* and *Falls* with that. And if it had ſuch an *Umbrage* as this, it wou'd *Over-run* us: For it keeps its Ground, without it.

But *Chriſt* wou'd not Permit *Kings*, to become His *Ser-*

vants

vants; till He had firſt En-dur'd 300 *Years* of their *Perſecution*: To teach them, that His *Church* was not Built upon their *Shoulders*; nor Depended upon their *Authority*. And to *Stop* the *Mouths* of theſe ſeveral *Sorts* of *Deiſts*.

In all things, in every *Step* of his *Conduct*, ther do's Appear ſuch *Divine Wiſdom* and *Fore-ſight*, as that if any *Part* had been otherwiſe than it is, the whole wou'd have been viſibly *Defective*; and conſequently, not from *God*. Not that many things *Defective* may not be from *God*. He makes every thing *Perfect*, in its *Kind*; to the End for which He has Ordained it: But He makes ſome things, for *Higher* ends, than others: And in Compariſon, one thing is more *Perfect* than another.

Thus

Thus the *Law* of *Moſes*, was *Perfect*, in its *Kind*; for thoſe *Ends* and *Purpoſes* to which it was Deſign'd. But *Moſes* was not Deſign'd for the *Ultimat* and *Univerſal Law-giver*: He never Pretended to it; but, on the contrary, he Pointed out to one who was to come after him; and Denounces *God's* Judgments againſt thoſe who ſhou'd not *Hearken* unto *Him*. *Deut.* xviii. 18, 19.

Moſes was not Deſign'd, nor his *Law* Calculated for the *Converſion* of the *Gentiles*.

And he had *Few* of thoſe *Qualifications* which the *Gentiles* Requir'd in the *Supreme* and *Univerſal Law-giver*. He was Bred up at *Pharaoh's* Court; the Adopted *Son* of *Pharaoh's* Daughter; and *Learned* in all the *Wiſdom* of the *Egyptians*, who were then the moſt *Learned* Nation upon the face of the Earth: He was

Mighty

Mighty in *Words*, and in *Deeds*. He march'd out of *Egypt*, at the Head of 600000 Men: And having Reſcu'd his own *Nation*, he became their *King*. Therefore he was not free from the *Suſpicion* of *Deſign* in the Caſe: And was a Man every way *Qualify'd*, both for *Wiſdom*, *Courage*, and *Education*, to have *Contriv'd*, and *Effected* it.

Deut. xxxiii. 5.

And after him, his *Diſciples* went on, according to his Example, *Conquering* with the *Sword*. And you now tell us, That they had no other Deſign, but to Gain that Pleaſant *Country* to Themſelves: That the *Law* which *Moſes* gave them, propos'd nothing to them beyond this: And that you Hope for no more from the *Meſſiah* whom you Expect, but *Temporal Conqueſts*, to Reſtore you to *That Land* again; and to *Subdue* the whole *World* under

der you, by *Force* of *Arms*. That ther is nothing at all *Spiritual* or *Heavenly*, in His *Kingdom*; but only a *Temporal*, *Earthly Grandure*. That it was not meant to carry you to *Heaven*, but to make you *Great* upon *Earth*. That the *Offices* of the *Meſſiah* reſpect only *Temporal* things; and are no ways neceſſary towards the *Salvation* of our *Souls*, or *Eternal Life*, as your Learned *Jew*, before Quoted, has Aſſerted, ſee before, p. 362. *Limbor. Collat.* N. iv. p. 53. and N. xiv. p. 66.

Now what wou'd *Socrates*, or *Plato*, or any of the *Wiſe Men* among the *Gentiles* ſay to this Notion of a *Meſſiah*? Wou'd they not have *Dereſted* it, as *Vicious*, as Recommending of *Pride*, *Ambition*, *Covetouſneſs*, and the *Vanity* of this *World*; againſt which they Fought, and thought them Unworthy of a *Philoſopher*, or a truly *Vertuous* Perſon? Therefore

fore ſuch a *Meſſiah* cou'd never have *Converted* them.

But, on the other hand, ther is not *Any* One *Circumſtance* or *Qualification* which they cou'd Deſire in a *Meſſiah*, which is not *Fill'd* up, nay far *Exceeded*, in their own way, beyond what they cou'd have *Contriv'd*, as to the Strickteſt *Rules* of *Vertue*, in the *Perſon*, *Life*, and *Death* of Our *Meſſiah*, and in all His *Conduct*: Shewing beyond the *Poſſibility* of a *Deceit*, or a Face of *Suſpicion*, that he was a *Legiſlator*, ſent from *Heaven*, without any *Temporal* Deſigns; *firſt*, To give the *Sanction* of *God* to *Morality*; Which, tho' theſe *Philoſophers* taught Truly; yet cou'd they not *Stamp* upon it ſuch a *Seal* of *Divine Authority*: And, *Secondly*, To carry them further, and Teach them the True *Worſhip* of *God*; and

Ex-

Expiation of their *Sins*; with the *Aſſurance* of *Everlaſting Life*; and the *Means* of Obtaining it. All which they Confeſs'd they *Wanted*; And that they did *Expect* ſuch a *Meſſiah*, or a Perſon *Anointed*, a *Chriſt*, that is, *Delegated* and *Authorized* by *God*, to be *Born* into the World, who ſhou'd Teach this *Goſpel*, or *Glad-Tidings* unto them. And He came with ſuch *Demonſtration* of His *Commiſſion*, and *Divinely-Wiſe Conduct* in all His *Adminiſtration*, that a *Socrates*, a *Pythagoras*, or a *Plato*, cou'd not only have found no *Objection*, but muſt have *Admir'd* and *Ador'd*, as ſo far *Exceeding* whatever they *Imperfectly* had *Conjectur'd*; tho' they were Aſſiſted with the Greateſt *Wiſdom* and *Virtue* that was in All the *Gentile* World.

Thus you ſee that the *Objections* which you *Jews*, and

and ſome of the *Lewd*, and *Fooliſh Deiſts* have made a-gainſt the *Poverty*, *Sufferings*, and *Death* of our *Meſſiah*, turn All into *Demonſtrations* of His *Truth:* And were ſo *Neceſſary*, That, as He cou'd not have *Ful-fil'd* the *Law* without them; So cou'd he never, any other wiſe, have been *receiv'd* of the *Gentiles*.

For God *Forces* not, tho' He *Governs* the *Wills* of *Men*. That wou'd be to *Deſtroy* the *Crea-ture* He had Made: For with-out the *Freedom* of *Will*, Man wou'd not be a *Reaſonable* Ani-mal. And the *Wiſdom* of God is *Chiefly* Known, in ſo *Diſpo-ſing* of things, as to bring His own *Purpoſes* to paſs; And yet Leaving *Men* to the full *Free-dom* of their own *Wills*.

This was One *Reaſon*, why our *Jeſus* wou'd not ſuffer the *Devils* to *Confeſs* to Him: And Charg'd ſeveral whom he *Cu-*

red

red, not to *Make it Known*; till the Time ſhou'd Come that He was to *Suffer*: For that wou'd have *Haſten'd* His *Sufferings*, before the Time, for for the Reaſon before given out of *Socrates* his *Defence*.

It was in His Power, to have *Forc'd* the *Jews* to a *Confeſſion* of Him: But then they had not Acted *Freely*. Therefore, having given them all *Reaſonable Conviction* of His *Miſſion*, He left them to their *Freedom*, whether they wou'd *Acknowledge* Him, or not. And their *Obſtinacy* did *Harden* them ſtill more, and *Deprav'd* their *Judgment*: Which was a Juſt *Puniſhment* of their *Obſtinacy*, as well as a *Natural* Effect of it: For *Sin* do's Always *Puniſh* it Self. It is it's own *Accuſer*, *Judge*, and *Executioner*. This *Blinded* the *Obſtinate* among the *Jews*, that they *Knew* not their

their *Meſſiah*: For, *Had they Known Him, they wou'd not have Crucifi'd the Lord of Glory.* And thus that wonderful *Oeconomy* for the *Salvation* of *Man*, was brought about, by the Greateſt *Conduct* of *Wiſdom*, and *Goodneſs* that was *Poſſible*.

And by the ſame *Means*, the *Converſion* of the *Gentiles* was *Contriv'd*: For had the *Jews* all *Generally* follow'd *Chriſt*, the *Gentiles*, being left to their own *Freedom*, wou'd never have *Received* Him; becauſe they wou'd have look'd upon Him as a *Legiſlator* ſent only to the *Jews*: whoſe *Law* kept them at the Utmoſt *Diſtance* and *Deteſtation* of the *Gentiles*: whom therefore the *Gentiles* Hated, and Deſpiſed, and thought it *Abomination*, ſo much as to *Eat* with them; and therefore wou'd have Diſdain'd to have Receiv'd a *Law-giver* from them;

Gen. xliii. 32.

who

who Pretended to a *Right* and a *Promſe* to *Conquer* and *Overcome* all the whole *Gentile* World, and *Subdue* them under their *Meſſiah*; which they underſtood was to be by Force of *Arms*. And tho' ſuch *Meſſiah* had ſet up, with never ſo much Guiſe of *Humility*, and *Meekneſs*, and put out the moſt ſpecious *Declarations* (as other *Conquerors* have at firſt done) if He had Led the whole Body of the *Jews* after Him, the *Gentiles* wou'd have Look'd upon all this as a *Trick* to *Dis-Arm* them, by Rendring them *Secure*; and wou'd not have ſo been Caught.

On the other hand, the *Jews* cou'd never have Receiv'd a *Meſſiah* from the *Gentiles*: That was contrary to All the *Promiſes* made to them in their *Law*.

Therefore, as it was neceſſary, with Reſpect to the *Segullah*;

gullah; that the *Meſſiah* ſhou'd be of the *Jews*: So was it *Neceſſary*, in Reſpect of the *Gentiles*, that *He* ſhou'd be *Rejected* by the *Chief* of the *Jews*: That *He* ſhou'd be *Perſecuted* and *Deſtroy'd* by them. He cou'd not otherwiſe have become an *Univerſal Law-giver* both to the *Jews* and the *Gentiles*.

And let me ſay, in reſpect of the *Deiſts*, it was *Neceſſary* that ther ſhou'd be a *Segullah*, or Peculiar *Church* of *God* ſet up ſomewhere, in ſome one *Nation* of the World; Elſe the whole Earth wou'd have been *Ir-Recoverably Sunk* in *Idolatry*. And ther cou'd never, in ſuch a *Frame* of things, be any *Expiation* for the *Sins* of *Mankind*: Who, therefore, were All *Repreſented* in the *Nation* of the *Segullah*; And to be, by Degrees, *In-corporated* into them; and *Converted* by them.

As

As is ſhewn before *p.* 231, 232.

And it was likewiſe *Neceſſary*, that this *Nation* of the *Segullah* ſhou'd be the *Feweſt* and moſt *Neglected People* of the Earth, as ſhewn p. 233.

And as it was *Neceſſary*, that the *Meſſiah* ſhou'd have been *Rejected* by the *Chief* and *Governing-Part* of the *Jews*, the *Chief-Prieſts*, and *Sanhedrin*: So was it as *Neceſſary*, that *He* ſhou'd have been *Receiv'd* and *Follow'd* by others of the *Meaneſt* and leſs *Notic'd* of the *Jews*; Becauſe the *Gentiles* were to be *Converted* by the *Jews*, and brought into their *Segullah*, as ſhewn before p. 293. and backwards from p. 284.

And theſe *Jews*, who at firſt Follow'd *Chriſt*, were to be but *Few*, and *Inconſiderable*, during His *Life*: To take away all *Umbrage* from the *Gentiles*,

as

as well as the *Governing Part* of the *Jews*, that He Design'd any Infraction upon their *Civil* Rights and Liberties.

Therefore the Great Flowing in of the *Jews* firſt, particularly of their *Prieſts*: And afterwards of the *Gentiles*, was not till after the *Aſcenſion* of our Bleſſed *Lord*; To put them out of all *Fear* of His going about to ſet up a *Temporal Kingdom*, after His *Reſurrection* (as His Diſciples Expected, *Act.* i. 6.) For that had made a great *Noiſe*, and given the *Allarm* both to the High *Prieſt* and *Governors* of the *Jews*, as well as to the *Gentiles*: Therefore, tho' He ſhew'd Himſelf *Openly*, after his *Reſurrection*, and to So *Many*, and at Sundry *Times*, and by ſuch *Infallible Proofs*, as to Confirm the *Truth* of it, paſt all *Poſſibility* of a *Deceit*, or Ground of *Scruple* to After *A-*

Act. vi. 7.

ges:

ges: Yet He ſhewed not Himſelf *Openly* to *All the People*: That wou'd have ſet the Whole World in a *Flame*, all on the *Suddain*; who were not *Prepared*, for they knew not as yet the *Deſign* of His *Kingdom*, that it was to be *Spiritual* and *Heavenly*; till He ſhou'd in a long Tract of Time, and by *Degrees*, bring over the whole. *Kingdom* of the *Earth* to His *Subjection*, in the *Belief* of His *Goſpel*; not by Force of *Arms* (for that cou'd not have done it) But according to the full *Freedom* of their own *Wills*, by a *Rational Conviction*. *Act.* x: 40, 41.

And it is obſervable, that tho' one Great *Article* of the *Apoſtolical Office*, at firſt, was, *Particularly* to be *Witneſſes* of the *Reſurrection* of *Chriſt*: That this, at firſt, was neceſſary to the Conſtitution of an *Apoſtle*: And therefore *Chriſt* did *Act.* i. 22.

ſhew Himſelf, in a *Miraculous* manner, to St. *Paul*, to Qualify him for that *Office*: Yet, as himſelf ſays, it was, *Laſt of all*, as *One born out of due time.* For he was Conſtituted to be The *Apoſtle* of the *Gentiles*; who came in to the *Goſpel*, *Laſt of all*, as *Born out of due time.*

1 *Cor.* xv. 8.

And he was the only man among the *Apoſtles*, who had *Acquir'd Learning*, by *Study* and *Education*: Therefore he was not Admitted, till the *Goſpel* had been firſt *Preached* by the others; and fully *Eſtabliſh'd*; and he was, at firſt, a *Perſecutor* of it: To take away the leaſt *Suſpicion*, that his *Parts* or *Learning* had any *Share* in the *Contrivance* of the *Goſpel*. And then his coming in at laſt, did Remove the *Prejudice*, that no men of *Learning* and *Sagacity* had Embrac'd it. He broke the *Ice*, for the *Gentiles*,

tiles, who were Admirers of *Learning*; and for this they *Valu'd* him the more, and *Hearken'd* to him.

I cou'd Enlarge, in many other *Particulars*; indeed in every *Particular*, thro' the whole *Oeconomie* of the *Goſpel*, to ſhew the Wonderful *Conduct*, and moſt minute *Proportion* that ther is in every *Part*: Which, of it ſelf, were ſufficient to *Convince* any *Conſidering* Perſon, that the whole *Contrivance* was *Divine*; And that no leſſer *Wiſdom* cou'd have ſo *Diſpoſed* of it.

But that wou'd Require a *Treatiſe* by it ſelf. And thus much I thought neceſſary for my Preſent *Subject*. To ſhew how We *Gentiles* were *Drawn* into the Belief of the *Goſpel*, by the *Cords* of a *Man*; by ſuch *Methods*, as *Overcame* our *Reaſon*, without *Deſtroying* the

Freedom of our *Will*. Such as Give us the utmoſt *Demonſtration* of the *Wiſdom* and *Goodneſs* of *God*, without the *Interpoſition* of His Almighty *Power*; by which He *Governs* the *Unthinking* Part of His *Creation*.

And as the *Jews* firſt brought Us into the *Goſpel*: So wou'd we now Provoke them to *Emulation* by the ſame *Methods*, in Which *God* has Dealt with Us: By ſhewing them the *Beauty*, the *Harmony*, and Irrefragable *Demonſtration* of *Fact*, that has Convinced us of the *Truth* of the *Goſpel*.

The *Infidelity* of ſo Many of you *Jews*, was *Neceſſary* (as ſhew'd before) towards our Receiving of the *Goſpel*; till the *Fulneſs* of the *Gentiles* ſhou'd come in.

Rom. xi. 15. And if the *Caſting away* of *You*, be the *Reconciling* of the *World*; What ſhall the *Receiving*

ving of *You* be, but *Life* from the *Dead*! *Amen.*

XVI. Let me now *Conclude*, and *Apply* all that has been ſaid, by a ſhort *Recapitulation* and *Enforcement* of the *Principal* Parts of it.

You have Given up All the *Credibility* that ther is for the Truth of *Moſes* and your *Law*, rather than Admit of the ſame *Credibility* (and *ſtronger*) that ther is for *Chriſt* and the *Goſpel*. So that, as ſaid before, and has been Prov'd, you have Involv'd your ſelves under the *Neceſſity*, either of Rejecting *Moſes*, or Embracing of *Chriſtianity*.

Your *Objections* have been Anſwer'd, *ex Abundanti*; for after the full Proof of the *Miracles* of *Chriſt* and His *Apoſtles*, ther needed no more to have been ſaid, as to Receiving the *Doctrin* which they Taught, and thoſe *Expoſitions* they

they Gave of the *Law*; Which ſtand upon as ſure a *Foundation*, and carry the ſame *Infallible Credentials* of *Divine Authority* as the *Law* it ſelf.

And theſe cannot be Overthrown by never ſo Great a *Cloud* of *Difficulties* or *Objections*, tho' they cou'd not be *Anſwer'd* to *Satisfaction*, without *Diſproving* the *Motives* of *Credibility* upon which they are Receiv'd.

For we may have ſufficient *Reaſon* to *Believe* many things: And yet not be Able to *Solve* All the *Difficulties* that may Ariſe concerning them.

As in *Natural* things, We cannot Explain the Manner and Conveyance of *Senſible* Objects, thro' our outward *Organs* to our *Soul*: nor the Thouſandth part of thoſe *Difficulties* which are Started concerning the *Soul* it ſelf: yet no man Doubts

Doubts but that he has a *Soul*, that he *Sees*, *Hears*, *Thinks*, *Reasons* &c.

So in *Supernatural* things, Who can Solve All that may be Ask'd concerning the *Being* and *Operations* of *God?* yet all this is no Argument againſt the Belief of a *Firſt Cauſe*, and its *Eſſential Perfections*; Becauſe it is forc'd upon Us by *Undeniable Reaſon*.

Therefore, Unleſs you can ſhew the *Fallacie* of thoſe *four Marks*, which in the *firſt Part* are ſet down, to *Aſcertain* the *Truth* of *Matters* of *Fact*: Or *Secondly*, ſhew that the *Matters* of *Fact* of *Chriſt* want *Any* of them; All your *Objections* borrow'd from other *Topicks*, can ſignifie Nothing againſt the *Truth* of *Chriſtianity*.

And if you can ſhew the *Uncertainty* of theſe *Marks*: Or that they are *Wanting* to the

Evidence of *Chriſtianity*: Then *Down* comes your *Law* with it: And we muſt All together turn *Deiſts*.

You ſay (as has been before Quoted. p. 225, 226.) That if *Chriſt* after He *Roſe* from the *Dead*, had *Appear'd* to the whole Congregation of *Iſrael*, &c. That this wou'd have Remov'd all *Scruple* from you; And that you wou'd, with out all *Doubt*, have Believ'd Him.

And now I beſeech you, Have you not had as *Miraculous* Confirmation of Him, as Even this which you Require? Was not the *Viſible* Deſcent of the H. *Ghoſt* upon Him, at His *Baptiſm*; And the *Audible Voice* from *Heaven*, before all the *People*, telling them from the Mouth of God, *This is my Beloved Son* &c. was not this a much ſtronger Indication from *God*, than if a Man formerely

merly *Dead*, had Appear'd? Might not one Man be like Another? Have not Many been Deceiv'd upon that *Point*? were not the *Apoſtles* hardly brought to Believe it, even by many *Miracles*? Wou'd ther not be more Queſtions to be Ask'd in that Caſe, than in ſuch a Viſible *Apparition* from *Heaven*, before the *Eyes* of ſo many *People*, and of *Words* Spoke from *Heaven* in all their *Hearing*?

Our B. *Saviour* ſaid to ſome of your *Fathers*, That *if they hear'd not* Moſes *and the* Prophets, *neither wou'd they be Perſuaded, tho' one Roſe from the Dead.* And the Reaſon is Plain, Becauſe the *Proofs* for *Moſes* &c. are more *Indubitable* than the *Apparition* of a *Dead Man.* Luk. xvi. 31.

But do you want even this Proof? Did not *Chriſt* Appear, after His *Reſurrection* to above 500 of your *Fathers* at once?

And has not this been *Attested* by a *Multitude* of *Miracles* wrought by thoſe of your *Fathers*, who *Saw* Him, who *Eat* with Him, and *Convers'd* Forty Days with him after He *Roſe* from the *Dead?* Did He not Appear to *Paul* from *Heaven* after His *Aſcenſion?* if not, wou'd not ſome of thoſe *Jews* who then Journied with him, who *Saw* that *Light*, above the *Brightneſs* of the *Sun*; and *Heard* the *Voice*, tho' not the Diſtinct *Words* of Him that ſpoke to *Paul*; who were ſtruck down to the Earth, and greatly *Terrify'd*, who ſaw *Paul* ſtruck *Blind* upon the ſpot, and led him by the hand into *Damaſcus*: Wou'd none of theſe have Diſcover'd the *Cheat*, if all this *Story* had been a mere *Invention* and *Forgery* of *Paul*'s? Wou'd none of theſe have done it, who were ſo far from being

being Favourable to the *Chriſtian* ſide, that they were then going along with *Paul* to *Perſecute* that way, even unto the *Death*? Wou'd they not have done it, when *Paul* Trumpt it up, and the *Chriſtians* laid ſuch ſtreſs upon it, that it is told at large in three ſeveral places of the *Acts*? *Chap.* ix. xxii. and xxvi. when *Paul*, within *Three* Days, began to Preach *Chriſt* in *Damaſcus*, and *Confounded* the *Jews* there, where thoſe who *Journied* with him were then Preſent; and might have *Confounded* him, if they had *Deny'd* that *Matter* of *Fact*, when he Adduc'd them as *Witneſſes* of it. But above all, the *Miracles* which *Paul* wrought, as Great even as this, do vouch his *Truth* in this matter. Seeing they are Deduc'd to us, with all the *Four Marks* before mention'd, which do *Infallibly*

fallibly Demonſtrate the *Certainty* of any *Matter* of *Fact*.

Moreover conſider, that all theſe *Witneſſes* to the *Reſurrection* of *Chriſt* were *Jews*, and none other. It has been before obſerv'd that *Chriſt* Preach'd to none but the *Jews*, before His *Death* : So after His *Reſurrection*, He ſhewed Himſelf to none other but to *Them*. And from the *Jews* only have We *Gentiles* Receiv'd the knowledge of His *Reſurrection*, and of all the *Goſpel*. This is a *Tradition* of the *Jews* ; and Deduc'd through a Greater Number of Them, and their *Poſterities* (as before has been ſhewn) than ther are *Jews* who now ſtand out againſt it. Theſe Reject the *Tradition* of their *Fathers*, upon which they now lay the whole ſtreſs of their Religion. And are Proof againſt thoſe Convictions which have

have Converted the *Gentiles*. The *Chriſtian Jews* did not ſet up *Chriſt* for their *Meſſiah*, they *Choſe* not *Him*, but He *Choſe* them. They knew Him not to be the *Meſſiah*, till they were Convinc'd by many *Miracles*: They underſtood not the Nature of His *Kingdom*; but were brought by Him from their Notion of *Reigning*, to that of *Suffering* with Him upon the Earth. Therefore theſe are to be leſs ſuſpected than thoſe others of your *Fathers*, who ſet up *Meſſiah*'s for themſelves, in hopes to *Reign* with them in the Land of *Canaan*; and have been as often *Deceiv'd*, and ſuffer'd miſerable *Deſtruction* by it. *Joh.* xv. 16.

But as before has been Argu'd, ther is no ſuch viſible means in the world to bring them to that *Temporal Grandure* which they Expect; and the

the *Nation* of the *Jews* to that *Univerſal Honour*, *Super-Eminence*, and *Dominion* through the *Whole Earth*, as their *Converſion* to *Chriſtianity*. Then will *Chriſt* be not only a *Light* to the *Gentiles*, but the *Glory* of His People *Iſrael*.

But Chiefly and above All, I earneſtly Recommended to you *Jews* the Conſideration of your *Eternal* ſtate; towards which you Expect no *Benefit* from your *Meſſiah*: And yet without whom, you can give no Account how you ſhall be *Deliver'd* and *Purg'd* from thoſe *Sins*, for which ther were no *Sacrifices* or *Expiation* under the *Law*, as has been Diſcours'd before.

Num. xxxv. 25. 28. Ther was none for thoſe who *Fled* to the *Cities* of *Refuge*. Nothing cou'd *Deliver* them from thence, but the *Death* of the *High Priest*.

Which

Which was a Plain *Type*, that nothing but the *Death* of our *Great* High *Prieſt*, can *Deliver* us from the *Guilt* of *Sin*. The like *Parallel* might be carry'd on through every Branch of your *Law*, Pointing to the *Meſſiah*: But that wou'd *Divert* too much. You have only a Few *Inſtances* here. The whole wou'd take up a *Diſcourſe* longer than all I have written to you.

I wiſh even the *Temporal Glory* of *Iſrael*: And ſhou'd Rejoyce that, in the Day of their *Converſion*, I ſhou'd be found among thoſe who are ſprung from their *Stock*, and ſhall *Exult* to Re-aſſume our *Ancient* and moſt *Honourable* Name of *Jews*.

And let the *Chiefeſt Glory*, as in *Heaven*, ſo on *Earth* be to thoſe of *You*, who ſhall Lead the Way, and be Inſtrumental

ſtrumental in the *Reſtauration* of the *Families* of *Jacob*.

Towards which I will with theſe my ſmall *Endeavours*, Joyn my Hearty *Prayers*: made more Effectual as offer'd up in the *Communion* of the *Holy* Catholick *Church*, that Part of it Eſpecially in *England*, which *Prays* for *You*, on this Bleſſed Day, to *Your God* and *Our God*, through the *Mediation* and *Satisfaction* made for us by *Your* and *Our* only *Meſſiah*: And after *His* Holy *Example*, who, this Day, Poured forth His *Blood*, with His *Prayers* for you upon the *Croſs*. O Lord, that this were the Time when they ſhou'd be Heard! *Amen*. Lord *Jeſu*, come Quickly.

Good-Fryday. 1698.

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PAge 80. *l.* 6. *f.* before *r.* hereafter. *p.* 81. *l.* 8. *and* 9. *close the* Parentheſis *at the word* (ſend) *in l.* 11. *and put the Quotation on the* Margin *of* Deut. xviii. 18. *higher. for it referrs to the* Parentheſis. *p.* 87. *l.* 9. *f.* Expreſt *r.* Expreſs. *p.* 90. *l.* 12. *f.* is it, *r.* it is. *p.* 93. *l.* 6, 7. *f.* always *r.* all ways. *p.* 102. *l.* 14. *and p.* 103. *l.* 5. *r.* Schechina. *p.* 120. *l.* 13. *r.* concerning the. *p.* 167. *l.* 8. *r.* Reſtauration. *p.* 204. *l.* 4. *f.* 2. *r.* ii. *p.* 205. *Margin. f. Hes. r. Hos. p.* 217. *l.* 22. *f.* ſearch *r.* ſearching. *p.* 220. *l.* 3. *f.* An *r.* And *p.* 267. *l.* 21. *r.* ſacrifice. *p.* 274. *l.* 11. *r.* worſhipping of. *p.* 275. *l.* 4. *f.* Judicas *r.* Indicas. *l.* 9. *r.* had not. *p.* 278. *l.* 6. *r.* Governors. *p.* 288. *l.* 14. *r.* to your. *p.* 332. *l.* 22. *r.* Roborentur. *p.* 343. *l.* 16. *r.* Embrace. *p.* 361. *l.* 5. *dele* you.